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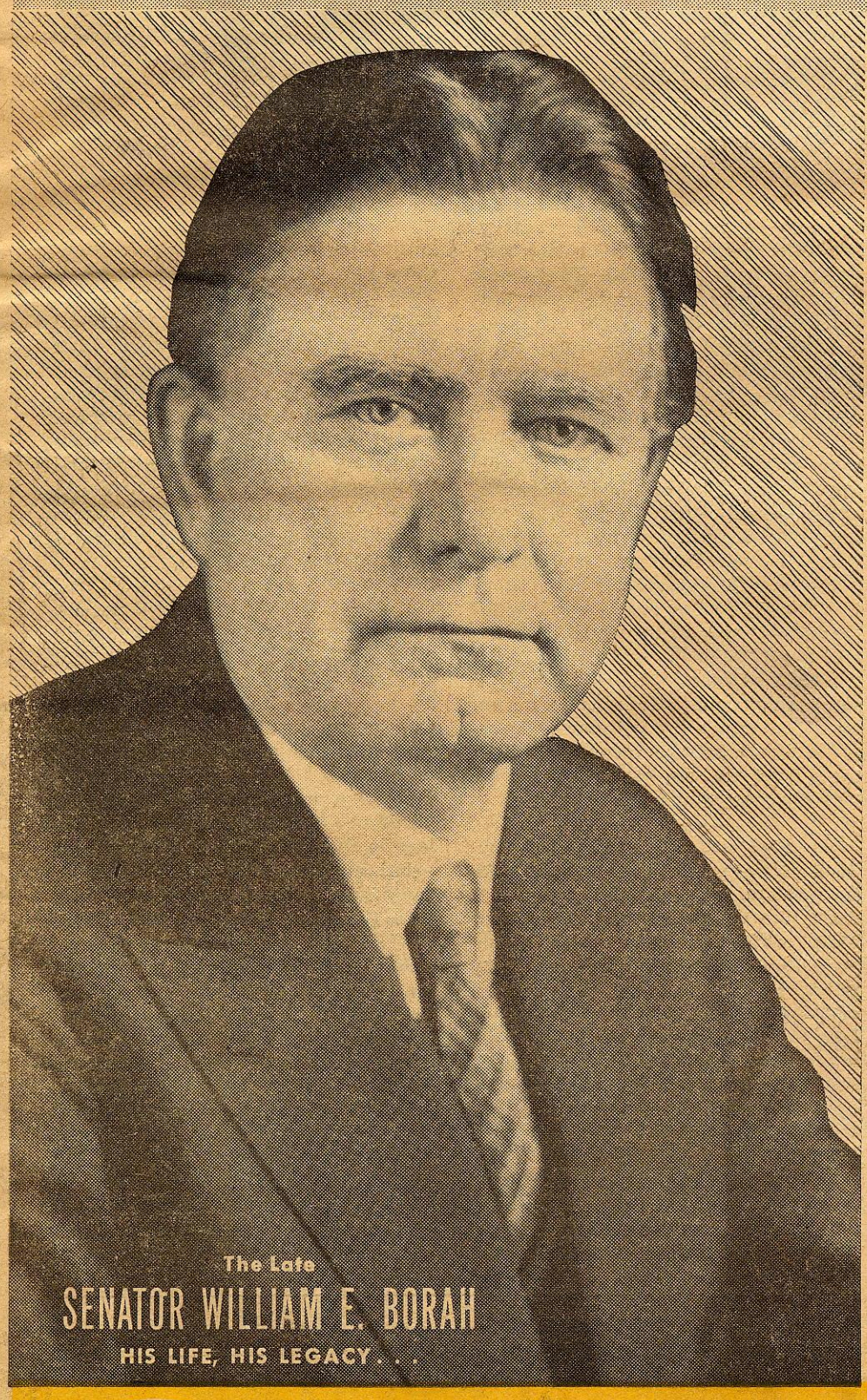
WHO ARE THE ENEMIES OF CHRISTIANITY IN U.S.?

See Story on Page 10



The Late
SENATOR WILLIAM E. BORAH
HIS LIFE, HIS LEGACY . . .

SENATOR BORAH: HIS LIFE A CHALLENGE TO STATESMEN OF TODAY

SENATOR WILLIAM E. BORAH, the "Lion of Idaho," champion of American interests versus foreign interests, and a stern battler for the right as he saw it, died as he had lived—valiantly.

As a tribute to his courageous life, these lines are being written —in memoriam.

With the war abroad echoing against our shores, a conspiracy of circumstances is afoot once again to drag this nation into Europe's hypocritical melee of death and suffering. Senator Borah had resolved that, to the limit of his physical power, he would prevent our entrance.

But death cut him down before the United States could benefit to the full in this regard through his courage and enlightenment.

As the last spark of the Senator's valiant spirit went out, the manuscript of an unfinished speech lay on his desk in the Senate Office Building.

It was to be a speech condemning Great Britain for interfering with the United States mail. The British government had rejected strong protests of the American Government. Senator Borah was aroused.

"I don't like the idea of the British holding up United States mail," the Senator told an interviewer the day before he suffered his fatal fall. "I'm going to speak about it in the Senate.

"We can make them respect American mails and I have in mind demanding that the United States take retaliatory action—perhaps denial of port facilities to British ships—until they permit the passage of our mails without interference."

Then, to clarify his position, he added: "I suppose they'll start howling again that I'm anti-British. I am not anti-British, and I never have been. *It's just that they do so many things to us that need to be called to the attention of the American people!*"

That interview typified Senator Borah: his great courage, his clear outlook, his hatred of iniquity, selfishness, pretense and deceit. It was the same Senator Borah who, disgusted with the sham and trickery of political machines, had always refused to be a strict party man; the same Senator Borah who, alive to the dangers of intervention in the affairs of Europe, roared out protest against affiliation of the United States with the League of Nations.

Senator Borah fought against the Treaty of Versailles and called upon future history to record the rightness of his fight—which it has done. The evil of that treaty, ignited by the struggle of Germany to survive, has spread its conflagration all over Europe.

Senator Borah belongs to the ages. His passing is a challenge to every statesman of this generation. It is a challenge to rise above the pettiness of cheap politics, the temptation of power, and the blandishments of a career that is half right, half wrong.

That challenge is William Borah's legacy to the Nation.

Harris & Ewing

FROM THE TOWER ★ **USURY IN THE MIDDLE AGES** ★ **HOPE OF CHRISTIAN EUROPE LIES IN ROME**

By Father Coughlin | *By* Louis B. Ward | *By* Dr. J. S. Barnes

DINNER CHAT
By the Staff

Pope Pius XII Points Way to Peace

In acknowledgement of President Roosevelt's pre-Christmas overtures to the Vatican, coincident with the appointment of Mr. Myron C. Taylor as America's "peace ambassador," His Holiness Pope Pius XII expresses appreciation and gratitude for the President's efforts, but frankly voices his apprehension of the difficulties ahead of any peace with justice at this time.

"The memorable message that Your Excellency was pleased to have forwarded to us on the eve of the Holy Feast of Christmas has brightened with a ray of consolation, of hope and confidence, the suffering, the heart-rending fear and the bitterness of the peoples caught up in this vortex of war," His Holiness wrote, adding: "For this all right minded men have paid you the spontaneous tribute of their sincere gratitude."

The Papal note also said:

"As vicar on earth of the Prince of Peace, from the first days of our pontificate we have dedicated our efforts and our solicitude to the purpose of maintaining peace, and afterwards of re-establishing it. . . .

"We are fully aware of how stubborn the obstacles are that stand in the way of attaining this goal, *and how they become daily more difficult to surmount.* And if the friends of peace do not wish their labors to be in vain, they should visualize distinctly the seriousness of these obstacles, the consequently ***slight probability of immediate success so long as the present state of opposing forces remains essentially unchanged.***

" only he will be able to discern the path that should be followed who unites with high political power a clear understanding of the voice of humanity along with a sincere reverence for the divine precepts of life as found in the gospel of Christ."

Has Leadership Passed to Laity?

Christian leadership which should be in the hands of great men of action in the Church has "passed to the laity" — statesmen, educators, columnists, scientists—is the arresting, not to say startling, indictment brought against our social order by the magazine *Fortune* in its current January edition.

We predict that there will be wide discussion of the charge. It invites discussion; it is, indeed, a challenge. As the *Buffalo Union and Echo* appropriately remarks: "The blame for our maladjustments is more properly to be charged against the growing secularization of modern life." And the editorial concludes: "We twenty million American Catholics have in this prominent statement a challenge not only to make our religion effective in the everyday world of work and labor but to help these fellow Americans of ours who clamor for spiritual food and sustenance."

Several paragraphs of the *Fortune* article, it seems to us, merit a thoughtful reading. Says *Fortune*:

"The United States is not Christian in any formal sense. Its churches are not full on Sundays and its citizens transgress the precepts freely, but it is Christian in the sense of absorption. The basic teachings of Christianity are in its blood stream . . .

"We have, therefore, the peculiar spectacle of a nation which, to some imperfect but nevertheless considerable extent, practices Christianity without actively believing in Christianity. It practices Christianity because the teachings of the Church have been absorbed into its culture or *ethos*, but it *fails to believe because it is no longer being effectively taught.*

"Christian leadership has passed from the hands of the Church to the hands of the active and practical laity — the statesmen and educators, the columnists and pundits, the scientists and great men of action.

"Without spiritual leadership the maladjustments of our politico-economic system must inevitably increase. Unemployment, lack of opportunity, maldistribution of wealth and lack of confidence will symptomize a long retreat. Collectivism will grow, and what remains to us of the Golden Age, when we were able to believe, will be consumed in revolutions and wars. *For the solutions to these things do not lie within these things.*

"The way out is the sound of a voice, not our voice, but a voice coming from something not ourselves, in the existence of which we cannot disbelieve. It is the earthly task of the pastors to hear this voice, to cause us to hear it, and to tell us what it says.

"If they cannot hear it, or if they fail to tell us, we, as laymen, are utterly lost. Without it we are no more capable of saving the world than we were capable of creating it in the first place."

'Into the Arena! Priest and Layman'

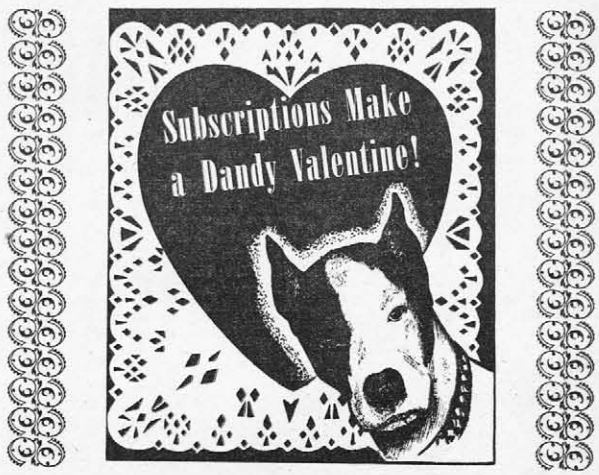
In this connection our collective editorial eye caught the following in the December 2nd edition of the *Irish World*—it is the injunction of a great archbishop addressing a Congress of Catholic Laymen.

"Into the arena!" rings out the great voice. ***"Into the arena, priest and layman!*** Seek out social grievances; lead in movements to heal them; speak of vested rights, for this is necessary; but speak, too, of vested wrongs, and strive, by private word and example, by the enactment and enforcement of good laws, to correct them. Peer mercifully into factories at emaciated youth and infancy! Breathe fresh air into the crowded tenement quarters of the poor! Follow upon the streets the crowds of vagrant children! Visit prisons and secure for the inmates moral and religious instruction! Lessen on railroads and in public service 'Sunday work,' which renders for thousands practice of religion impossible!

"Cry out against the fearful evil of intemperance, which is damning hourly the bodies and souls of countless victims! This is religion, pure and undefiled!"

Here, we agreed, is leadership; this, we said, is the answer to the challenge made in *Fortune* magazine. And then, lo and behold we glanced closer at the caption in the *Irish World*. It said "FIFTY YEARS AGO!" And so the quotation was from the *Irish World* of November 30, 1889! The speaker was His Grace the Most Rev. Archbishop Ireland, and the occasion a "Congress of Catholic Laymen" at Baltimore, Maryland.

"Into the arena, priest and layman!" therefore is a slogan fifty years out of date! Or is it? Is it not still an answer to the challenge for leadership? It seems to us that this battle cry of the "fighting Irish" of another and nobler generation is still good for our day; certainly the same pit of poverty and subjection against which they fought to deliver us, still yawns before us.



HELLO FOLKS:

Well, with all our offuce 'citement a thing uv th' past, I reely don't have ennythin' spicy t' talk 'bout. Not that things've been dull atall. That's not it, 'cause we're reely quite busy, but the doin's're a littul abuve my head 'n I don't like t' say ennything 'bout things I don't unnerstand. I always think that it's a good thing t'know whut y're talkin' 'bout, don't you?

Life f'r me since we're prakticully snow-bound has been spent more'r less th' same. I haven't been out much 'cause — well — jus' 'cause I'm too kumfertuble inside where it's nice'n warm. I guess I'm kinda lazy, when it comes right down to it. At first it was kinda fun to run around with the kiddies over at th' school, but my feet'd get cold—'n 'sides, my Boss wouldn't be around 'n I jus' couldn't stand bein' cold 'n lonesome f'r him all at th' same time. I guess I'm a softie where he's konserned. He likes me a littul bit, too, so I think maybe he's a softie 'bout me.

* * *

Th' Boss was talkin' th' other day 'bout gettin' ready f'r Lent 'n he said that meant me, too. Dear me—'n I don't like th'sound uv th' menu that Mary rattled off—eggs 'n fish 'n fish 'n eggs—'n not too much uv that, either. I don't like eggs, 'n who ever heard uv a dog chewin' on a fish bone. I guess I'll hafta satisfy myself with my rubber mouse 'n piggy 'n bone, even though I've already chewed 'em up pretty well. The mouse is minus a tail 'n Porky Pig hasn't enny ears 'r legs left. Oh, well. Maybe I'll be 'scused—I'm keepin' my paws crossed.

We're gettin' into th' reel spirut uv Lent this week. Beginnin' on Ash Wednesday 'n endin' on th' followin' Friday we're having what is called a Triduum. Th' Boss says that means three days of hard prayin'; sorta gettin' in kondition f'r goodness t' come into y'r heart. I guess it won't bother with jus' ennybuddy—y' hafta have th' proper spirut. So I hope all you folks'll join with th' Boss 'n his kongregashun. He's firmly konvinced we all hafta try t' be better persons if we 'spect t' get enny help from God. I don't know much 'bout these things, uv course, but if he says so, that's good enuf f'r me. He should know — prayin' 'n teachin' others how t'pray 'n be good is his chief business after all.

* * *

Y'know, I looked at th' kalender this mornin'n 'sides seein' not only "three little fishes" all over it, but duzzens uv 'em, I noticed that on one uv th' days with a fish on it had written on it also "St. Valentine." And it's only a littul over a week away. Now I know y're gonna think I'm a fine one not t'have thought uv it before—but like I tol' y', I'm kinda lazy 'n th' ol' brain is gettin lazy, too —but ennyway, don't you think y' could send in some valentine's f'r my Boss this year like y' did las' year? Gee! He got a reel kick out uv 'em before 'n I'd like t' see him cheered up again. I don't hafta tell y' that I'm anglin' f'r subskripshuns, do I? Course not—y're probubly two jumps ahead uv me, as ushul. Y'll hafta hustle t' get 'em in here in time, I know. But I know y' won't disappoint me—y' haven't yet.

Well, my friends, that's all I've got on my mind t'day. It wuz nice seein' y'again 'n if all goes well—'n if I survive th' fastin'—I'll be with y' next week.

—PAL

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F.B.I. Tactics Protested by Defense Atty.

By Staff Correspondent of SOCIAL JUSTICE

NEW YORK, N. Y.—Tactics of the Federal Bureau of Investigation in seeking to wring confessions from the 17 defendants charged with a plot to overthrow the United States Government were condemned last week by Defense Attorney Leo Healy, former Brooklyn District Attorney.

"I resent emphatically the tactics being employed by the F.B.I., Mr. Healy said. "Agents are visiting my clients . . . and trying to draw statements from them. It is my belief that under the law that is an absolute violation of the constitutional rights of the defendants. The F.B.I. has no authority to make these visits or to compel the men to make statements.

"The F.B.I. talks about giving these men a fair trial. That is all they want and that is all I want. But the F.B.I.'s tactics are illegal and I resent it."

Mr. Healy's protest was ignored by all New York daily newspapers except the *Brooklyn Eagle*.

According to the defense counsel, F.B.I. agents have attempted to induce the defendants to sign papers incriminating one another. Promising special favors, the prisoners were urged to "confess" after being told the others had done so, one source reported.

The charge has been made that there is a "frame-up" against the Christian Front, engineered in part by William Bishop, one of the defendants. Bishop, an alien and not a member of the Christian Front, has given nine different places as his birthplace. John Cassidy, Front leader, and among those in custody, drew up charges against Bishop more than three months ago. The document bearing the charges was seized by the F.B.I. in its raid at Cassidy's home.

According to the same report, it was Bishop who was responsible for the home-made bombs found in the home of John Viebrock, another defendant. He brought them there only two nights prior to the raids, the source said. The other prisoners knew nothing of the existence of these bombs, this report said.

A short time before the F.B.I. raids Bishop, together with Viebrock and John T. Prout, Jr., also a prisoner, visited a Mr. Healy (not to be confused with the defense attorney) in Queens, SOCIAL JUSTICE was told. There discussion centered on the Christian Front and how to "stop Communists from seizing the Government." Bishop, according to the informant, was continually offering fantastic stories of "Communist plots."

During the conversation with "Mr. Healy," the names of the other men, now imprisoned, were mentioned because Viebrock, being a member of the Christian Front, happened to know them. After the arrests, this mysterious "Mr. Healy," who reportedly was "employed by the New York Central Railroad," disappeared.

Jewish Friends Offer Aid

NEW YORK, N. Y. — Mrs. Michael Walsh, mother of Edward Lawrence Walsh, one of the men accused of being a member of an anti-Semitic group plotting to overthrow the Government, announced last week that she had received a petition signed by 178 Jews in her neighborhood who said they would be willing to testify in court as to the good character and reputation of her son.

Rifle Club of Detroit Union Meets in Secret

DETROIT, MICHIGAN — A rifle club of approximately 50 members attached to Briggs Local No. 212, U.A.W.-C.I.O., meets at a secret location 18 miles from Detroit.

The unit is affiliated with the National Rifle Association, which enrolls these C.I.O. workers at $10 a head. The club is the outgrowth of a movement begun in the spring of 1937 to establish an armed body within the local union and drill it along military lines—supposedly to prevent "seizure" of the local by "enemies of organized labor."

Following the broadcast of January 21, August Scholle, C.I.O. director for the Detroit region, charged that Father Coughlin "did not know what he was talking about."

George F. Addes, U.A.W.-C.I.O. international secretary and former member of the "Unity" faction opposed to Homer Martin, said:

"There are not and never have been any rifle clubs in the U.A.W.-C.I.O. To the best of my knowledge, there are not and never have been any such clubs in any branch of the C.I.O.

"Coughlin seems to be using the old technique of smearing someone else to distract attention from his own uncomfortable position," concluded Mr. Addes.

Mr. Addes apparently did not recall that in the spring of 1937, a Mr. Don Meyers appeared before the executive board of the Briggs local to propose that a "drill body" of armed men be set up. Although the membership never voted for the establishment of a gun club, the basement of the union local's headquarters became a meeting place.

Complaints filtered to police that union members were being intimidated by armed leaders and the Wayne county prosecutor called the local president to his office and warned him that if anyone were shot he would be held responsible.

Following the ouster of Homer Martin and his followers the gun club decreased in size, but it is still active.

On the Red Front

Under U. S. Sentence, Browder Urges Revolt

Addresses Communist Pack After Court Gives Him Four Years in Prison!

By Staff Correspondent of SOCIAL JUSTICE

NEW YORK, N. Y.—While the 17 young Christians charged with a seditious conspiracy against the United States Government were held in a Brooklyn jail, under $50,000 bail each, Earl Browder, America's No. 1 Communist, and self-confessed passport forger, made a revolutionary speech for the overthrow of the United States Government.

A few hours before, Mr. Browder had been sentenced by a U. S. Court to spend four years in Federal prison and pay a fine of $2,000, after having been found guilty on two counts of violating passport laws. Pending an appeal from his sentence, Mr. Browder was permitted his freedom under an extension of his previous $7,500 bond.

Before a pack of 20,000 brawling Reds, assembled for a Lenin rally in Madison Square Garden, Browder brazenly boasted of Communist penetration into the inner circles of the Government. He told his hearers that Supreme Court Justice Frank Murphy *had "twice consulted with Communist Party leaders on how to win his election as Governor of Michigan in 1938."*

Browder also disclosed that high political leaders had frequently called upon able Communists to "ghost write" their speeches, during the last year or two.

Browder was preceded by speakers who openly insulted religion, Christianity, Pope Pius XII, and called for insurrection against the Government. Robert Minor, a known Communist agitator, in announcing a resolution condemning the Court's sentence of Browder purposely inserted a "slip of the tongue," and asked the audience if it approved of the *"revolution."*

Crowd Cheers at Word 'Revolution'

The crowd, quick to understand the allusion—although Minor hastened to correct the word *"revolution"* by restating *"resolution"*—cheered lustily for more than five minutes!

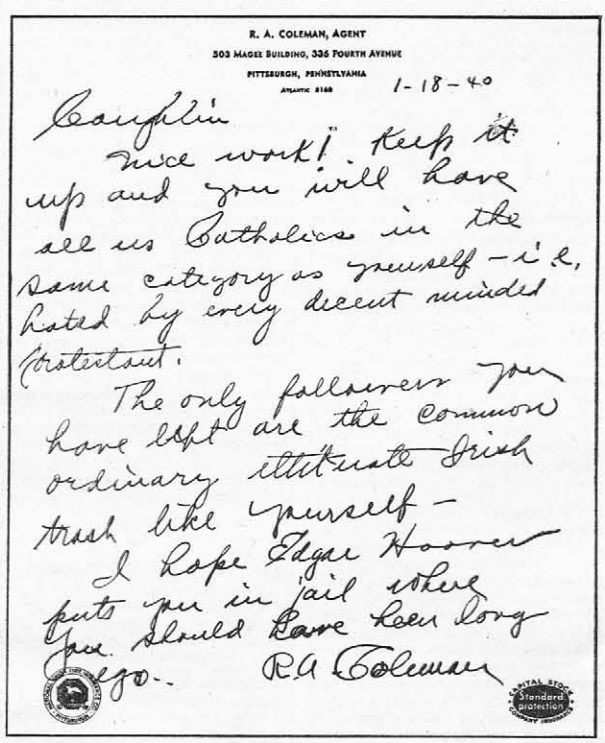
The cheers changed to boos whenever the rabble-rousers and Moscow-trained demagogues made scathing references to Father Coughlin and the "Christian" Front.

Hitler's Name Carefully Avoided

Bitter condemnation was heaped upon the United States Government and the heads of other countries—except Soviet Russia and Nazi Germany. For the first time in a Communist rally at "the Garden," Adolf Hitler's name was not mentioned. Before the Nazi-Soviet alliance no Red meeting was complete without a general denunciation of *Der Fuehrer*.

In spite of the fact that Browder will probably soon be shipped off to Leavenworth prison — where he served time once before as a draft evader in the World War—his Communist cohorts vociferously nominated him for Congress from the 14th New York district, a post made vacant by the death of Representative William Sirovich.

Just how a convicted passport forger doing a four year stretch in Leavenworth could also serve the 14th district of New York in Congress was not made clear by any of the speakers.



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503 MAGEE BUILDING, 336 FOURTH AVENUE
PITTSBURGH, PENNSYLVANIA
ATLANTIC 8188

1-18-40

Coughlin
Nice work! Keep it up and you will have all us Catholics in the same category as yourself - i.e., hated by every decent minded protestant.
The only followers you have left are the common ordinary illiterate Irish trash like yourself -
I hope Edgar Hoover puts you in jail where you should have been long ago.
R A Coleman

Scent British Pressure Back of Murder Case

NEW YORK, N. Y.—New Yorkers were puzzled recently when they read in their newspapers that the Kings County District Attorney's office had decided not to prosecute Ernest Kehler (alias Ernie Haas), confessed slayer of Nazi Consulate Aide Dr. Walter Engelberg, on charges of first degree murder.

Kehler had admitted murdering Dr. Engelberg in his Brooklyn residence on the night of December 6. The victim was brutally done away with by means of an ax or hatchet. Customarily in such cases authorities would demand the death penalty.

A few days later, however, the mystery was cleared up by an announcement in the gossip column of the *New York Post*. Great Britain, wrote Scandalmonger Leonard Lyons, had *"intervened on behalf of Mr. Kehler because the latter once performed military service in the Canadian army.*

FROM THE TOWER

Discussing 'A' Christian Front

By Rev. Chas. E. Coughlin

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LAST WEEK it was reported that Mr. John L. Lewis, chieftain of the C.I.O., had voiced his dramatic disapproval of the New Deal. As important as this news may be, it was not half so astounding as was the tumultuous silence on the part of the press relative to the "plot" disclosed to overthrow the Government of the United States of America.

Reiterating that the Department of Justice, operating under the direction of the Honorable Frank Murphy and J. Edgar Hoover, were careful to avoid implicating *"the"* Christian Front in this alleged sedition; and re-emphasizing that most of the disparaging allegations heaped upon that group originated with a portion of the press of America, the general public might have reason to wonder why news of such a startling nature did not rate conspicuous space in the columns last week of these same papers.

It is hoped that this tell-tale omission on the part of those journals which collaborated in headlining so many damaging inaccuracies will not be linked to the Moscow-directed strategy of "smear-and-run."

Rejection of Christ
Tragedy of Our Time

Although the idea of *"a"* Christian Front certainly was never invented by me; although in one sense it is traceable to the hillsides of Palestine and to the Upper Room in Jerusalem where the resurrected Christ addressed His followers, praying that they be one and commissioning them to act officially in His name, there seems to be current the idea that social America can survive without *"a"* Christian Front: that we can achieve prosperity and happiness without adopting the principles and morals taught by the crucified Christ to direct not only our individual, personal lives but also the policies which should find expression in our social, public lives—government, education, industry, counting houses and homes.

Refusal — official and political refusal—to accept Christ's social doctrines, incorporating them in our public and semi-public institutions, is one of the major tragedies of our times.

Christianity is confined neither by the limitations of race nor the restrictions of nationality. It was not intended to be the religion of the Latin and Celtic races only. Like the noonday sun it was intended by Christ, the King of mankind, to shine upon all the children of men. *"Go ye, therefore, teaching all nations,"* said He. And this command imposes upon the nations the duty of accepting the King's message.

Christ's Religion Is
World's 'Magna Charta'

In one sense, the Christian religion is a philosophy not only for the individual but also for society as a whole —Christ's philosophy. In another sense, it is a concrete organization established by the Supreme Authority —an organization which all men are dutifully invited to join; an organization of which He is the Invisible Head; an organization for which He provided a visible head to rule and to teach in His name.

At one and the same time, therefore, the organization of the Christian Church is divine and human—divine in its origin, its authority and in its end; and human in its visible head and membership.

Its purpose for existence is definite: It was established neither to compete with nor to overturn the kingdoms of this world and, in their stead, set up new monarchs and new parliaments. Rather, it was designed to enable individuals to attain that ultimate happiness which is denied them upon earth, and to renovate and purify a decadent society through its doctrines and their practice to the end that peace with its attendant blessings will be realized. In a word, it strives that liberty, prosperity and culture will replace the unutterable tyranny, the abysmal poverty and the crude vices and ignorance which were manifest before the advent of Christianity —evils which are rapidly reappearing in our day because many citizens and governments have refused to acknowledge Christ as King and His religion as the world's *Magna Charta*, its *Declaration of Independence* and *Divine Constitution* all in one.

There, then, is the basic idea of a Christian Front—an idea not to be confused, as I have warned and warn again, with any temporal organization operating independent of or contrary to the organization established by the Son of God.

Church Is Ideal
'Christian Front'

There, then, is my concept of *"a"* Christian Front, consisting at one and the same time of a doctrine and of a God-born organization for the salvation, the redemption and peace of mankind.

"Thou art Peter or a rock, and upon this rock I will build My church." . . . *"To thee do I give the keys of the Kingdom of Heaven"* . . . *"Feed My lambs and feed My sheep"* . . . *"He who heareth you heareth Me"* . . . *"I will be with thee all days until the consummation of the world."* . . . *"Without Me you can do nothing."*

Upon those and other familiar Biblical passages are established the fundamental idea of the colloquial term "Christian Front" which, in its more hallowed terminology, so I conceive, is identified with the Christian Church —a Christian Church not dead but alive in a thousand sub-organizations closely federated under one jurisdiction; a Christian Church not dormant but awake to every vital and moral issue of the day; a Christian Church whose members, not subservient but militant, are prepared to fight as true soldiers of Christ.

The Christian Front, which I consider to be nothing more than a popular word for the Christian Church established by Jesus Christ, is not the only front which invites the citizens of this nation and of every nation to join its ranks. Definitely, there is an anti-Christian front which, at the same time, is anti-God. And there is a non-Christian front which, although professedly is neither anti-Christ nor anti-God, is best described by the words, "a naturalistic front."

Christianity Opposed
By Marxian Front

The former—the anti-Christ, anti-God front—sometimes is referred to as the Marxian front. It is positively materialistic; it entertains no idea of the future life or of future happiness; it is openly anti-king and anti-government, having adopted a program of world-wide revolution; it acclaims Barabbas, the thief — the thief of liberty, of happiness, of prosperity—as its patron; it is the roaring lion going about the world seeking whom it may devour—roaring on the rostrum, in the press, on the silver screen, in the classroom, in the halls of government with its purchased propaganda of shallow promises and candy-coated lies to deceive, if possible, even the elect.

Chameleon-like, *it changes its name and external manifestations from age to age—and will continue to do so until, eventually, it will appear incarnated in the person of Anti-Christ himself.*

More insidious, possibly, than the Marxian front is the naturalistic front. It is associated with the general teaching that man, although recognizing God and Christ, nevertheless can manage to get along without Them, particularly in his social life. This particular "front" is the more insidious, I maintain, possibly because of its advertised tolerance towards Christ and His teachings; and, possibly, because it lures many persons into its fold through the misuse and abuse of the word "democracy" which, modernly, is regarded by many naturalists as the new religion, the new ship launched to cargo mankind to the haven of prosperity and peace.

Assuredly, no Christian is opposed to democracy in its reasonable interpretation. Gladly do we maintain it as form of government designed to safeguard liberty and ameliorate conditions of the masses. Therefore, do not accuse me of being opposed to the sound and accepted principles identified with genuine democracy, although I dare protest when the word is employed to engage the popular ear with errors which are most undemocratic.

Beware then, of insidious naturalism. It advances the theory that religion should be cabined within the four walls of a church; cribbed into a single day of the week or confined to private devotions whispered within the cloister of a home. It dismisses as impractical the theory that Christ came to establish a new social life for the world with all its divisions of activities; and, finally, it argues that Christianity should have no honored place in government, no final voice in law, no acknowledged dominance in domestic affairs and no established textbooks in schools. It is the voice of a sickly child impertinently saying to his father: "You are my parent, I confess; but 'away with you and your physician and nurse and tutor, I can provide for myself' "

"Man, the measure of all things," is also one of the fundamental preachments of the naturalistic front—puny man, emerging from the slime of the pre-historic marshes, congregating in his tribes, building his nations, tyrannizing his fellow citizens, rising to power, and sinking to political, economic and spiritual slavery'

Puny man may have produced an Aristotle, a Demosthenes, a Virgil or an Augustus. But, recollect that the doctrine of "man the measure of all things" also produced the paganism of the Greeks, the imperialism of the Romans, and the moral, physical and intellectual degradation of the twentieth century world whose chief occupation seems to be war and conquest.

Any concentrated attack, no matter how artfully disguised on this concept of a Christian Front which I now interpret and have interpreted as the popular coinage representing the Christian Church in an attack on Christianity!

Naturalistic Front
An Insidious Foe

The Marxian front existing in America is very apparent. Its followers, however, though pampered by millions of fellow travelers, and its flag, though recognized by our Government, are in disrepute. *No wonder its sympathizers are in desperation.*

The naturalistic front, not so apparent, because it lies hidden behind the silken veil of unctuous words instead of recognizing the Christian religion as the essential and most vital element for the salvation of individuals and the regeneration of society; instead of insisting upon Christianizing every phase of life; instead of accepting Christ as the measure of all things, makes man, I repeat, the measure of all things, and views democracy without religion as more important than religion itself. Here is an example of what I mean:

In a widely publicized address delivered at Yeshiva College, New York City, on December 11, 1937, the Honorable Frank Murphy, now an Associate Judge on the bench of the Supreme Court, indicated, unconsciously, I trust, the insidious advances made by this theory of naturalism, even in the mind of a Christian gentleman.

Addressing his remarks to a group of educated Jews, Mr. Murphy (*Selected Addresses of Frank Murphy, Governor of Michigan — January 1, 1937 to September 30, 1938. Lansing, Michigan, 1938*) advanced this theory. Said he:

"Added to these similarities in faith, *Christian and Jew have in common a goal which, in a sense, is larger, more vital, than religion itself. That goal is the fulfillment of the ideal of democracy in its every phase . . . political, social and economic.*

"*Democracy* as conceived and expressed in the American *Constitution* is something more than a method of government. It is *a passionate political faith. It is a faith in the natural capacities and inherent possibilities of the common level of man, in his essential worth and dignity.* In the scheme of democracy, as in the code of Christianity, all men are on a common level of dignity and importance."

In other words, democracy is here regarded as more important than religion; and man, as the measure of all things. In other words, this fallacious interpretation of democracy finds no place for Christ in the public inn of civilization: His place is in the hidden cave.

Democracy Without
Christ Always Fails

Ladies and gentlemen, for thousands of years, possibly, mankind has struggled to make the world safe for real democracy—for spiritual, political, civil and economic liberty. Success of an undeniable nature attended the efforts of the pioneers from the days of the Apostles onward. Eventually, when states divorced themselves from Christ, the tide turned perceptibly. Step by step the natur-

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State of the Nation

C.I.O.-New Deal Split Stuns Political Camps

'Broken Promises' Blamed by Lewis; Supporters of Both Are Confused

WASHINGTON, D. C.—The break between John L. Lewis and President Roosevelt — which means the C.I.O. and the New Deal — will have political repercussions echoing through all labor, through all classes of society, and through all social and religious institutions.

Lewis broke with Roosevelt, and dragged his heavy union following with him, for the same reason that prompted the defection of a long list of former New Dealers. President Roosevelt told Lewis one thing, and did another. Or, at least, Lewis so charges.

JOHN L. LEWIS

At the 50th annual convention of the United Mine Workers in Columbus, Ohio, Mr. Lewis denounced Roosevelt and all his works and pomps. He said it is ridiculous to think of Roosevelt seeking a third term because such a quest would bring "ignominious defeat." He said the Democrats would never have risen to power in the first place—in 1932—had not national degeneracy in morality and politics sickened the population with Republican rule.

Lewis' Roosevelt Blast Makes Three-of-Kind

The Lewis' tongue-lashing of Roosevelt blasted any vestige of harmony between the dissatisfied C.I.O. and the New Deal, or the Democratic Party. Already the stormy labor leader had delivered a scathing attack on likely-nominee Garner, and possible-nominee McNutt. He polished off his passionate hatred with a round denunciation of the President.

Lewis inferred that his dissatisfaction was deep-seated, and blamed it all on the fact that while he delivered half a million dollars to the New Deal treasury in 1936, he had not received value in return.

"In 1936, a coalition was effected between the Democratic Party and organized labor," Lewis shouted. "A political coalition at least presupposes a post-election good faith between the coalescent interests. *The Democratic Party and its leadership have not preserved this faith!*"

Where Lewis will turn in the 1940 campaign is not clear. He appealed to the convention not to endorse any candidate at this time. Rather, he asked that the executive board be empowered to act as it sees fit when conditions are changed.

Mr. Lewis Admits That 'Things Are Bad'

Meanwhile speculation centered on the courses to be taken by those political individuals and groups, sponsors both of Lewis and the C.I.O., and of President Roosevelt. Would they accept Lewis and reject Roosevelt, or accept Roosevelt and reject Lewis?

Hope was seen in the fact that Lewis expressed an appreciation of just how bad national conditions are. He said "national unhappiness" is just as bad today as it was seven years ago, when Roosevelt ascended the throne. He said questions of unemployment, low income, debt, increasing taxation and limited markets are unanswered today just as they were seven years ago.

But Mr. Lewis is just catching up with the parade. These things have been going on for some time. Mr. Roosevelt's promises and Mr. Roosevelt's actions have been weighed before, and with disfavor to Mr. Roosevelt.

Now that the air is cleared, there may be a new understanding. Unity in labor is still a compelling need. Money reform is still a compelling need. Farm prosperity is still a compelling need. Re-employment is still a compelling need. President Roosevelt promised all these things, and accomplished none.

Some good candidate is going to endear himself to posterity by making pledges—and keeping them.

Poll in Senate Forecasts Trade Pact Changes

WASHINGTON, D. C.—On the basis of an informal poll of United States Senators it appears that the hotly-contested Reciprocal Trade Agreements Act—sponsored by the New Deal—will be renewed in June, but with drastic modifications.

Of those polled—by *Congressional Intelligence*, a Washington factual service—40 Senators were opposed to continuance of the Act in its present form; 37 favored continuance, 11 were uncertain, and nine were absent.

The question put directly to the Senators was: *"Do you favor renewal of the Trade Agreements Act in its present form?"* Returns in the poll indicated that while only two Senators favored outright abolition of the Act upon its expiration in June, a majority of those opposed to continuance favored submission of treaties to the Senate for ratification, according to Constitutional provisions.

It will be remembered that the Senate suspended its right of ratification when the Act was drawn originally, upon the plea of the Administration that efficiency demanded suspension of this right.

Leading the opposition to continuance of the Act as constituted at present was the Republican bloc, which voted almost solidly for modification. This bloc was joined by a sizable number of Democrats, many of them from agricultural states, who feel that continuance of Reciprocal Trading as at present penalizes the domestic farmer.

While the votes of the Senators in such a poll are not regarded as commitments, they may be taken as a good indication of the fate of the Act. From this standpoint it seems almost assured that June, 1940 will find the Agreements altered materially, but continued.

Is Uncle Sam Really Mad at Mail Seizures?

WASHINGTON, D. C.—Although much smoke is raised over repeated "incidents" of British stoppage, search and seizure of United States mails, it appears there is little fire beneath the smoke.

State Secretary Hull condemned the British government superficially for these offenses, but behind the scenes the Administration still is breaking its back to aid Britain, insults or no insults.

Almost at the same time Secretary Hull delivered his protests, the Maritime Commission quietly approved the transfer of six more cargo vessels of the United States merchant fleet—35,259 tons—to British registry.

Had Senator Borah lived, he would have condemned high-handed British action in rifling our mails and would have demanded imposition of adequate penalties. But he died—and Senate protest against British offenses apparently died with him.

Snub Russia to Aid Finland Is Senator's Plea

WASHINGTON, D. C.—The road to peace is a hard road, and one that will admit no by-paths leading to limited intervention in this quarrel or that.

This fact, drilled into hard-headed New Dealers in the melee surrounding the lifting of the arms embargo provisions of the Neutrality Act, is being repeated now that the Administration finds it desirable to lend aid to Finland in its war with Russia.

The sympathies of all Americans, save the glib fringe of Red lunatics, lie with Finland, naturally. But how far this nation can go in aiding Finland in her war, without putting ourselves into war is a moot question.

If the Administration were sincerely desirous of aiding Finland in a manner that would keep our necks out of the noose, it could—under the leadership of Mr. Roosevelt—withdraw our recognition, patronage and encouragement to Russia. As matters stand, this country is bound to Russia economically through the recognition agreement of 1933, concluded by Mr. Roosevelt and Maxim Litvinov.

It is bound further by the history of Mr. Roosevelt's expressions of friendship for the godless Soviet State—expressions never retracted; never repudiated; never withdrawn. The latest was his fulsome praise of the objectives and aims of the Soviets, and declarations of friendship in an exchange of diplomatic notes with Russian Ambassador Constantine Oumansky last spring.

Mr. Roosevelt and his crowd instituted the policy of buying the world's supply of gold at the artificial price

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Mr. Hook's Smear Fizzles— Dies Committee Is Renewed

WASHINGTON, D. C.—Congressman Frank Hook of Michigan failed to "hook" a sufficient number of his associates in a denunciation of Congressman Martin Dies before the House Rules Committee, and as a result the House voted to continue the Dies Committee for another year, with a $100,000 appropriation.

Hook, a swarthy, sharp-eyed, loose-lipped individual, made political capital—or tried to—of the fact that he had come into possession of a copy of a letter purportedly written by William Pelley, Silver Shirt leader and an anti-Semite.

This copy of a supposed letter, he charged, linked Dies to Pelley in an unholy alliance. It purported to show that Pelley was "immune" to investigation by the Dies Committee, although Dies sought a subpena requesting his detention.

Hook charged further that a connection existed between Dies and the "Christian Front" of New York. To support this charge he maintained that an alleged "collaborator" of the Front—Merwin K. Hart—and Dies had appeared together at a luncheon meeting of the New York State Economic Council, headed by Hart.

Mr. Dies Takes All America 'For a Ride'

But Dies denied the charge flatly. His associates denied it. Hart denied it. Everybody denied it. And Hook was hooked with his own liquid assertions.

Hook is a man of limited, but forceful expression. He demanded of his associates if they were to be "suckers for Martin Dies." He asserted that Dies was "taking everybody for a ride," including himself, Hook.

"What are we to think about Martin Dies' failure to investigate Hart and his associates?" roared Hook. "I'll tell you what I think. I think he's been taking us for a ride . . . And what's more I think he's been taking some members of his own committee for a ride too. And if he's been taking us for a ride, what's he been doing to the American people as a whole? He's been taking them for a ride . . ."

Renewal Offers Opportunity for Red Cleanup

Having demonstrated to the satisfaction of the Rules Committee that Dies was furnishing transportation for everyone without distinction as to race, color and creed, the Committee promptly voted unanimously to recommend continuance of the committee for another year. And the House as a whole concurred with the recommendation, in a 345-21 vote.

SOCIAL JUSTICE has urged that the Dies Committee be continued, on its record of good work accomplished. The Reds have taken flight in some quarters, as a result of investigation. The American League for Peace and Democracy—Communist front—has found it necessary to disband and organize under a new name.

Now that the Dies Committee has been given another year's authorization, ***it is hoped it will renew its investigation of un-American and subversive activities in a cool, clear, unprejudiced manner, no matter where those investigations may lead.***

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Social Justice

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LOUIS B. WARD, *Editorial Director*
E. PERRIN SCHWARTZ, *Editor*

16 PRINCIPLES OF SOCIAL JUSTICE

Liberty of conscience and education.

Just living annual wage.

Nationalization of important public resources.

Private ownership of all other property.

Control of private property for public good.

Abolition of Federal Reserve Banking System and establishment of a Government-owned Central Bank.

Restoration to Congress of its sole right to coin and regulate the value of money.

Cost of living maintained on an even keel.

Cost of production plus a fair profit for the farmer.

Labor's right to organize.

Recall of non-productive bonds.

Abolition of tax-exempt bonds.

Broadened base of taxation on basis of ownership and capacity to pay.

Simplification of Government and lower taxes. Conscription of wealth as well as men in event of war.

Sanctity of human rights preferred to sanctity of property with Government's chief concern for the poor.

The 'Great Divide'

FOR SEVEN YEARS the program of President Roosevelt has included labor's unquestioned right to organize and bargain collectively through representatives of its own selection.

For five years the New Deal's labor policies have revolved around the problems of labor in the mass production industries.

The passage of the *Wagner Labor Act*, the creation of the National Labor Relations Board, and the unionizing of the mass production plants, have brought to the fore labor's most forceful character—John L. Lewis, head of the Congress of Industrial Organizations.

The C.I.O. and John L. Lewis have had the blessing of President Roosevelt for the past several hectic years. Whether in the field of high unit price per hour for labor, whether in the field of the sitdown strike, the political alliances in metropolitan cities, or partisanship in state political campaigns, President Roosevelt has backed John L. Lewis every step of the way.

Nor has this backing been in vain. Lewis publicly proclaimed that the C.I.O. gave half a million dollars to the campaign fund for Roosevelt in 1936.

And now, *Adieu!* The best of friends must part.

Now comes the re-enactment of that grand old American drama, "*The Great Divide.*"

The waters of the C.I.O. start their downward plunge to the Pacific, while the waters of the New Deal start down the course that will one day find them in the "Gulf."

Left high and dry aboard the stranded ark are the sorry passengers, who lately had believed that life would be unendurable without the twin pilots of the politico-labor front.

High and dry on an arid mountain top are those safe, sane and conservative men of God and party, to whom New Dealism was a religion and C.I.O.-ism a creed.

The Hon. Frank Murphy used rare perspicacity as he donned the judicial wig and gown to sit safely on the woolsack at "twenty-grand" annually for the rest of his life. Never will he be caught singing that beautiful hymn, "*High From the Top of the Mountain.*"

But the question is what will become of the stranded John A. Ryans and their fellow travelers as Messrs. Roosevelt and Lewis part?

This decision can only be resolved when, in the silence of the night, they meditate and "think the thing through" to its ultimate conclusion, as the intellectual spirit of the age dictates.

When that mental calisthenics takes place, let it not be said their choice, as usual, went to the "strong side" of the question.

'Thomas Currency'

FOLLOWERS of SOCIAL JUSTICE should be interested in the testimony of Honorable Henry Morgenthau, Jr., before the House Subcommittee of the Committee on Appropriations.

The Secretary was asked by Congressman McLeod of Michigan, "What would happen if Congress does nothing to provide further revenue after the $45-billion debt limit is reached?" The Secretary answered, concerning the President, "He could issue '*Thomas currency*' and he could issue additional silver certificates. He could increase the monetary value of the silver to the full statutory limit making available another $3-billion."

Congressman McLeod remarked, "You would not recommend that, I take it." Secretary Morgenthau answered. "I never have."

Later in response to a question from Representative Johnson of West Virginia, "Do you care to express an opinion as to whether or not you feel it advisable to go beyond the $45-billion limit?" Secretary Morgenthau answered, "Yes, I think it should be raised to $50-billion."

"Is that your idea of the debt limit?" asked Congressman Johnson. Secretary Morgenthau replied, "No."

This means that the old bond racket continues; that the poor fiat money of Abraham Lincoln is now called "*Thomas Currency*" and that interest on the public debt will continue to make the rich richer and the poor poorer.

Rights Must Be Deserved

"BELIEVE the words of a man who has studied for thirty years the course of events in Europe, and has seen the holiest and most useful enterprises fail, at the moment of success, through the immorality of men: ***you will not succeed except by growing better yourselves; you will not win the exercise of your rights except by deserving them.***"

There is great thought. It deserves place as a guest editorial. The writer, Guiseppe Mazzini ("*The Duties of Man*," p. 117) was addressing the Italian working man. He continues:

"Those who speak to you in the name of well-being, of material happiness, will betray you. They also seek their own well-being, and to obtain it they will unite with you, as with an element of strength, while they have obstacles to overcome; but as soon as they have obtained well-being by your aid, they will abandon you that they may enjoy their acquisition in tranquility. This is the history of the last half century; and the name of this half century is materialism.

"And it is a history of sorrow and blood. I have seen them—the men who denied God, religion, the virtue of duty and of self-sacrifice, and spoke only in the name of *the right to happiness and enjoyment* — fighting boldly with the words People and Liberty on their lips, and mingling themselves with us men of the new faith, who rashly received them into our ranks . . . And with deep grief I have seen the sons of the people, who had been educated in materialism by such philosophers as these, prove false to their mission, false to the future, false to their country and to themselves, beguiled by the stupid, immoral hope of perhaps finding *material well-being in the caprices and the interests of tyranny*. . . .

"I tell you with profound conviction, that without God, without belief in a Law, without morality, without the power of self-sacrifice, and by straying from the right path in the wake of men who have neither faith, nor worship of truth, nor the life of apostles, nor anything beyond the vanity of their own systems, you will never succeed. . . .

"To improve yourselves and others—this must be the first aim and the supreme hope of every reform, of every social change. The lot of a *man* is not altered by renovating and embellishing the *house* in which he lives."

Wars -- 'Old Stuff'

WAR has been the recurrent factor of world news since the first settlement of America.

When John Smith was colonizing Jamestown, the Dutch and the Portuguese were at war.

When Peter Stuyvesant was governor of New Amsterdam, British aggression captured the colony in 1664.

The Swedes, on the Delaware, were taken over by the aggressor, England, by the same British aggression.

Before William Penn's colony was five years old, England, the Netherlands and Austria united to war against Louis XIV of France.

When George I ascended the throne, the mother country was at war with Spain.

When George II commenced his reign, England started war on France, Prussia and Austria.

In 1754 the mother country made a new alliance with Prussia in order to fight Austria and France in the Seven Years War.

In 1758, came Wolfe's victory on the Plains of Abraham giving the mother country the whole of Canada.

Following our war for independence, England established anew the Prussian-Austrian alliance as England battled France.

Then following 1793 came the Napoleonic wars, lasting till the Congress of Vienna in 1815.

Following our second war of independence there was continuous European war between 1814 and 1854 when England made a treaty with her old enemy France against Russia.

Then followed the War in Crimea, closing in 1856.

In 1858 the Sepoys learned the power of aggressor, England.

Next followed the conquest of China by England and France.

In 1868, England was invading Ethiopia.

In 1873, the Ashantee war occurred.

Between 1877 and 1878 the Russians were at war with Turkey.

And followed the English war in Afghanistan, Zululand and with the Boers in the Transvaal.

By 1882 England bombarded defenseless Alexandria.

By 1884 she was quieting the natives of Sudan.

And followed the World War with the principals England, France, Italy and Japan and their associate the United States allied with forty other powers for the destruction of Germany.

Nor was the World War the last war. Italy in Ethiopia; Japan in China; Russia in China; the partition of Poland; the attack on Finland, are later examples.

Why should then a European war disturb us?

Since Jamestown in 1607 until today, Europe has been at continuous war. If our place is with ideologies, with democracy against the aggressor; with republics against the totalitarian or even for the gains of Empire, *we could have been at war constantly for the last three and one-half centuries*, at the behest of diplomats, spilling our life's blood over the Seven Seas and the six grand divisions of the world.

Author Will Durant suggests that the President be empowered to appoint a "premier" who would shoulder some of the Chief Executive's burden. Still another way for Mr. Roosevelt to escape the tremendous pressure would be to retire at the end of his second term.

* * *

SIGN OF THE TIMES: A magazine, founded by William Makepeace Thackery, has suspended publication "until the world gets saner."

* * *

Mrs. Roosevelt says she does not oppose the "planning of children" and admits contribution to birth control clinics. This is carrying "planned economy" a step too far, as she will probably be reminded by religious-minded Americans.

* * *

Three men robbed the University of Chicago of $4,500. Probably this represented the last four years' football receipts.

* * *

William Pitt, England's famous Chancellor of the Exchequer, said of the first National Bank of the United States under Hamilton: "Let the American people go into their debt-funding schemes and banking systems, and from that hour their boasted independence will be a mere phantom."

* * *

A British journalist writes in a new book that Prime Minister Chamberlain and American Ambassador Joseph Kennedy both wept openly the day war broke out. We can believe it; but their sobs were drowned out by the cheers of Britain's diplomats and our munitions manufacturers.

* * *

Among the comments on the application blank of a young attorney who applied for (and received) a job with the N.L.R.B. was the notation by Charles Fahy, general board counsel: "*Ben Cohen' nephew.*" Apparently the notation was not a complaint.

* * *

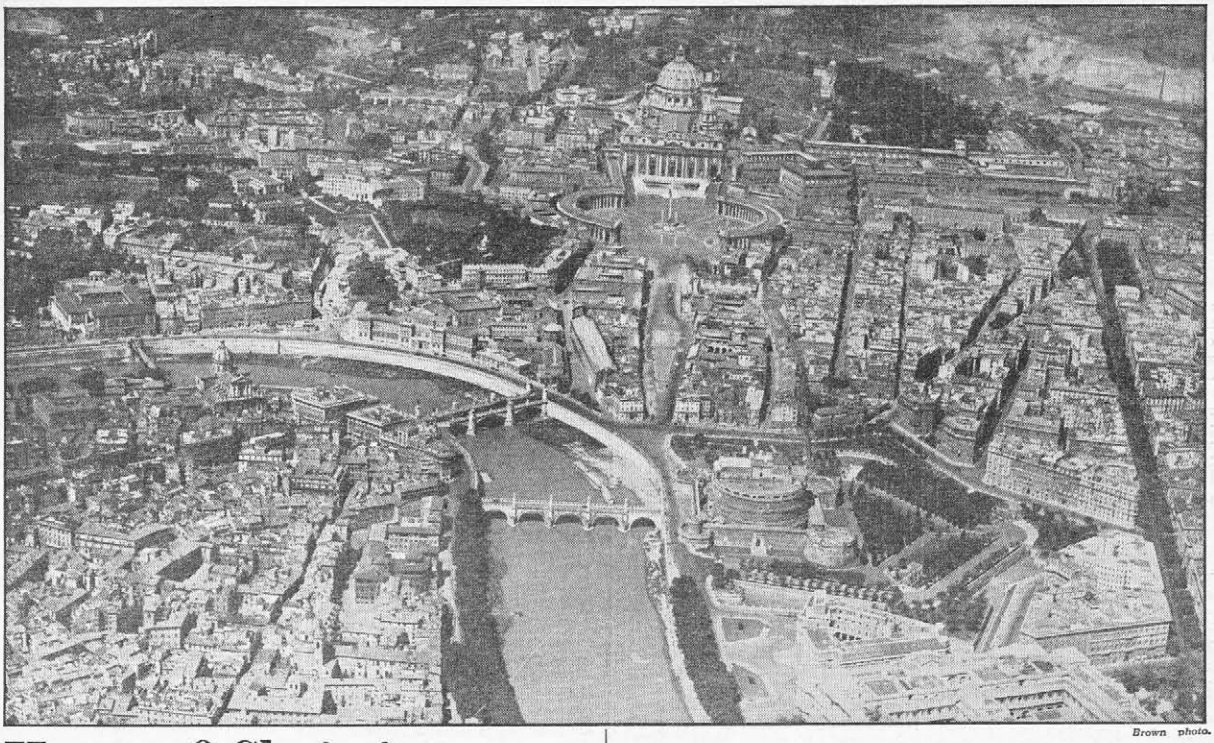
John L. Lewis predicts "ignominious defeat" for President Roosevelt if he seeks a third term. We could do as much for Mr. Lewis if he should ever expose himself to an election.

* * *

Great Britain, it seems, has read all the United States mail except the notes inquiring about that multi-billion dollar war debt.

* * *

Boake Carter quotes an official who asked G-Man Hoover why the F.B.I. did not make the same attempt to ferret out British and French foreign agents as they did Nazi spies. The answer was: "*Oh, the State Department won't let us!*"



Brown photo.

THE ETERNAL CITY. Hope for a Christian Europe lies in Rome, asserts Dr. Barnes, the able foreign correspondent for SOCIAL JUSTICE, who analyzes the outlook for peace with justice after the war. This remarkable air view of Rome and Vatican City shows the new "Avenue of Reconciliation," (center) laid out by Mussolini's regime after the consummation of the Lateran Pact in 1929.

Hope of Christian Europe Lies in Rome

Seen as Italy Alone Is Prepared to Lead Peace Movement After War

By DR. J. S. BARNES
Special Correspondent of SOCIAL JUSTICE

ROME, ITALY—The significance of the recent exchange of visits between the Pope and the King of Italy cannot well be exaggerated. It not only gave a ray of comforting light at Christmastide to a war-strained world; it means the collaboration between the highest spiritual influence on earth with the greatest neutral power in Europe in favor of peace.

It also places a seal on the Treaty of the Lateran, between Italy and the Vatican, which should make all men understand that the solution of Europe's troubles can only lie in one direction: the re-establishment of Christendom in Europe under the spiritual guidance of the Pope, and by the political power of those States which stand for Christian life at home and Christian justice abroad.

Of these States there are at present only four: Italy, a great power; Spain, a great power in the making; Portugal with her important colonial empire and recently renewed vitality; and little, poverty stricken, but ever vital Ireland. Three of these States, it should be noted, are what can be legitimately called "Fascist" States. That is, they are ethically Catholic, authoritative and corporative States—and this fact should dispose once more of the lie, carefully propagated abroad, that the systems of government as defined and practiced by these States is not Catholic in inspiration, intention or spirit. They are also "Roman" in spirit, which means constructive and enduring.

Hope of Europe in Christian Fold

Outside these States in Europe there are large Catholic populations, notably in Germany and in France. But the governments of both Germany and France are definitely anti-Catholic—agnostic and pagan in tendency. Belgium is also predominantly Catholic, though undermined by Socialism. Hungary is predominantly Catholic, though undermined by Protestantism and Judaism, which in Europe so often go hand in hand. Finally, there is Poland, at present overwhelmed, strongly Catholic; but there is every reason to hope that after the war, whatever the result, Poland will be restored to at least administrative and cultural autonomy within her properly restricted ethnographical frontiers.

There is a great and well-founded hope, besides, that another result of the war will see France given back to a Catholic, i.e., Christian, government; and if this hope is realized, western Europe, under the leadership of civil and ecclesiastical Rome, will be able to cleave together in a solid block of Christian States, sufficiently powerful to withstand aggression from without and to give the needed tone to a new Europe based once more on the firm foundations of religion.

That could mean ***the beginning of a "United States of Europe," no more dominated by sinister internationalist financial interests nor contaminated by usury,*** a Europe freed of the neo-Judaic spirit, a Europe which would in time bid fair to bring back into a common fold all the errant sheep of a now divided and scattered Christianity.

Mussolini Working for Universal Peace

Italy, as the great Catholic power of Europe, is the protagonist of this noble ideal—an ideal that has never ceased to inspire Mussolini ever since the Fascist march on Rome. This is a fact long known in Italy and only obscured abroad in consequence of the malicious misinterpretation, which has been given a certain semblance of fact owing to the unavoidable survival in Italy of the pre-Fascist anti-clerical elements and the pre-Fascist Christian Socialist elements.

Mussolini, as a statesman, is as well aware as Saint Augustine was, as an individual, that a spiritual rebirth cannot be accomplished without jeopardy except by gradual stages. The process, accordingly, of Italian national rebirth in the Catholic sense has slowly but nonetheless consistently and carefully guided him during these past 17 years. First, he proclaimed (1922) that the only universal thing in Rome was the Catholic Church. Secondly, he brought about the great conciliation (Treaty of the Lateran, 1929). Thirdly, he has seized the present opportunity afforded by the war (1939-40) of demonstrating before all the world, and amid the enthusiasm of the Italian people, that Italy's mission is this reconstruction of a Christian Europe, where alone unity, justice and peace are to be found.

In a recent issue of the London Catholic journal, the *Tablet*, Christopher Hollis—a name well-known in America—has written an article in which he says that "each day that passes makes it clearer that what is going to emerge as the shape of things to come is neither chaos nor federation, world democracy nor 'union now,' but the return of the Roman Empire."

True, the author tries to twist this intuition into an additional reason for Germany's overthrow. But he leaves the reader unconvinced as to how or why a victory for England—whose whole history since the Reformation is a tilt against Rome, and who more than any other country in Europe represents now the neo-Judaic anti-Catholic spirit—can help to bring about this consummation, unless it be taken for granted that England, like Samson, is about to destroy herself in the same act as she destroys her enemies.

Maybe this is her destiny. It would certainly clear the way, better than any other conclusion of the war, for a happy reconstruction of Europe. ***If both Germany, and English influence, could be removed this war might prove in the long run a cheap price to pay for the new Christian Europe*** which could then so much more easily arise upon the ruins of the old.

Only Italy Able to Lead Movement

Neither England nor France nor Germany can make this new Europe. All three are too far gone in apostacy to pretend to the required leadership. Their outlook, moreover, is too strictly national, too particularist, for the task. Italy is the only country today capable of this Christian renaissance.

There has recently appeared a new book, *"Italia mia,"* by the well known Italian author Papini, whose best known work abroad is his *"Life of Christ."* Papini is unquestionably the most authoritative of all Italian writers today; he is an ardent Fascist as well as an ardent Catholic. These are the words which terminate the admirable book, which might be regarded as the preface to the memorable events which took place in Rome this Christmastide:

"The generation which is now beginning to rise to the posts of command has its proper duties and ends. And the first of these is to make Italy the operative and decisive fulcrum of European unity, the advocate of western civilization.

"With regard to this I should remind the young that Italy, by her very nature, cannot and should not stop at Nationalism.

"Italy as I have shown is great and admirable especially when she conceives or assumes European missions, and is busied on aims of a universal character."

Usury in the Middle Ages

Part Six of an Historic Study of the Immorality of Usury

By LOUIS B. WARD
Editorial Director of SOCIAL JUSTICE

WHEN POPE GREGORY the Great succeeded in divorcing the Church from the influence of temporal power, a period of internal grandeur resulted which changed the whole face and fabric of Western civilization.

A new development of Mediterranean commerce was followed by new ideas out of the East and churchmen, recognizing that the Law of Usury prevailed, attempted to apply it anew to fit the characteristics and conditions of their day.

Second Lateran Council

In the year 1139, Innocent II being Pope, the word of the Second Lateran Council went forth to the world.

"We denounce that detestable and disgraceful rapacity condemned alike by human and divine law, by the *Old* and the *New Testament*, that insatiable rapacity of usurers, whom we hereby cut off from all ecclesiastical consolation; and we order that no archbishop, that no bishop, or abbot or cleric, shall presume to receive back usurers except with the very greatest caution, that on the contrary, usurers are to be regarded as infamous, and shall if they do not repent, be deprived of Christian burial."

The Council Speaks Again

In the year 1179, a decree of the Lateran Council was rendered as follows:

"Since almost in every place the crime of usury has become so prevalent that many people give up all other business and become usurers, as if it were lawful, regarding not its prohibitions in both *Testaments*, we ordain that manifest usurers shall not be admitted to communion, nor if they die in their sins receive Christian burial and that no priest accept their alms."

Here we find the phrase "manifest usurers." That phrase has a meaning.

At the time referred to it simply meant that a man was entitled to his fair name as long as he could keep it, but when the man lost the good name by "manifest usuries," then the penalty dictated by the Lateran Council would be invoked.

Alexander III and Usury

Pope Alexander III was perhaps the first to make a profound study on the injustice of usury.

Because of the injustice of usury, restitution was demanded of the usurer to the borrower or to his heirs. Alexander III covered this in his letter to Archbishop of Salerno.

In a later letter to the Bishop of Piacenza the Pope demanded that the heirs of usurers make restitution. Such restitution was based upon the assumption of unjust enrichment.

In the year 1180, Alexander III wrote to the Archbishop of Canterbury laying down the principle that no lender has a right to receive over and above that which was lent *except the expense incurred in the transaction.*

Alexander III in this letter to the Archbishop of Canterbury, enjoined him: "to compel by ecclesiastical penalties those who had already received back the capital they had lent, together with the expenses of management, from the management of goods they were known to hold in pledge, to restore the same pledges."

This restoration of pledges referred to the regulation of the Council of Tours seventeen years before, or in 1163, with respect to the restoration of pledges to the clergy.

Alexander III, in 1180, was extending these regulations to the laity.

A century later Saint Edmund of Canterbury was to enforce the same law as he announced: "We forbid that anyone should endeavor to retain a pledge after, from the fruits of it he has received the sum he lent, together with the expenses, since to do so is usury."

Alexander III and the Commercial Loan

We have said that the twelfth century introduced a new day to the Western civilization with commerce of growing importance on the Mediterranean.

Among the principal important commercial centers was Genoa that had built up, as had Venice, Mediterranean trade which in turn connected with the Caravan trade from the Indies and the Far East. In all this trade risk was involved and men invested money for periods of time. Prices fluctuated, going down when the surplus of the Far East became temporarily abundant due to successful voyage and rising briskly as ships became overdue with their heavy burdens of valuable merchandise.

There was no question now of the old type of loan predicated upon the misery of the people.

There was no increase in price involved except the increase occasioned by the financial loss of surplus.

Merchants frequently extended credit to their customers and because of *doubt of the value* of the commodity six months or a year hence, they charged a price based upon the credit extended and the *uncertainty of the market* at the time of repayment possibly resulting in an advance over the current price.

Alexander III, in the year 1176, addressed a famous letter to the Archbishop of Genoa.

"You tell us it often happens in your city that people buy pepper and cinnamon or other wares at the time not worth more than five pounds, promising those from whom they receive them six pounds at an appointed time. *The contracts of this kind and under such a form cannot strictly be called usuries, yet, nevertheless, the vendors incur guilt unless they are really doubtful whether the wares will be worth more or less at the time of payment.* Your citizens will do well for their own salvation to cease from such contracts."

This letter is extremely important. It distinguishes the commercial loan involving risk from usuries, yet it demands *doubt* to justify the increase in price because of credit.

Alexander III – On Investment

In the year 1206, Pope Alexander III wrote to the Archbishop of Genoa on the question of a dowry.

The issue was whether the wife's property or the widow's estate could be loaned out at interest.

The Pope is specific. *"It should be committed to some merchant so that an income might be derived by legitimate gain."*

Here we come right back to the teachings of the Old Law against usury, interest or increase.

Here we come right back to the ancient Hebrews who, faced with their law, asked what they should do with the estates of the widows and the orphans.

The advice in the third century we repeat from an earlier article:

"We look for a man that is rich, trusted, listens to the Law and never accepts a rebuke from the Rabbins, and we give the money to him by the court for use in business which is likely to bring profit with small chance of loss."

In the beginning of the thirteenth century the same doctrine comes from the pen of Alexander III to the effect that interest should not be sought but rather a participation in productive industry involving risk with the losses or the gains shared.

Innocent III

When the great Pope Innocent III ascended the Chair of Peter, he found usury dominant throughout Europe.

The witnesses, however, had been scared into silence by the money changers of the day. Yet in enforcing the laws of the Church, Innocent III recognized that usury must be swept away from Christian civilization.

So he set about to sweep away usury.

He legislated in a manner and on a principle that inspired the *"Sixteenth Principle of Social Justice."*

In order of equality before the law he swept away equality in favor of the debt-burdened poor. In order of the sanctity of contracts, he recognizes no contract to stand that bound the debtor to refuse the restitution of usurious gain.

He abolished all appeals on the part with usurers because he considered them mere subterfuges and lies.

He recognized that the poor debt-burdened victim of compound interest lived in fear of his powerful creditor and, therefore, was not to be regarded as a safe witness before the ecclesiastical courts.

In other words, the distress of persons was recognized in the philosophy of Innocent III and by sweeping away the injustices so frequently perpetrated under the very name of justice.

Innocent III outlawed usury as practiced by Christians by the end of the thirteenth century.

In this glorious story of Innocent and in his application of the practice of the "sixteenth principle of Social Justice" the Church won a battle twelve centuries old.

Of course, occasionally there appeared the Christian money lender by the doctrine of "manifest guilt." In the Christian world, money lending having replaced the Old Law of contracts, witness, appeals, sanctity of agreement, the Church ridded itself of the Christian usurer.

The art and science of money lending now passed into the hands of the Jews.

Nations Must Live, or Fight for Life

From "Business Is Business," by Prof. Louis B. Ward

AUTARCHY IS A new word in the average vocabulary used to signify national economic self-sufficiency.

With the rivalries and hatreds in the world, nations realize that foreign trade is largely doomed, except on the basis of political preference.

The historian will describe this decade as marking the beginning of the great period of autarchy.

Since the concentration of the world's gold in America and since the policy of sanctions has been entered into, new economic devices such as foreign exchange controls, quota restrictions, production consumption controls, export-import license agreements, bilateral trade agreements and barter itself, all have contributed to the curtailment and restriction of foreign trade, generally with the selfish view of economic self-sufficiency.

Clash of Trade Aims Brings on War

Mexico went so far as to expropriate the properties of American and British companies engaged in petroleum production. Civil war in Spain curtailed foreign trade in mercury, lead and pyrites. Chinese trade in tungsten and antimony were radically curtailed because of internal conditions.

America, by her Reciprocal Trade Program, protected foreign trade, but at the price of selling the American farmer down the river to secure a more imposing export figure for the products of industry.

Germany took the path of economic self-sufficiency. When sanctions and countervailing duties were levied against her she devised a political, commercial and military control over the essential raw materials of her economic life. When this economic self-sufficiency clashed with the aims of other world powers, war inevitably resulted. Bereft of gold, she reverted to the period which ante-dated money and adopted barter. In the absence of foreign credit, she traded goods.

Germany's 'Aggression' Due to Treaty Injustice

This necessity to barter revolutionized Germany's foreign trade, diverting it from long standing sources of supply to nations who would barter with her. Nations deficient in manufactured goods were willing to trade their raw materials in exchange for Germany's manufactures.

As the hatred of Hitler advanced, Germany recognized that she was still to be at the mercy of the blockade by those who held in their hands the sea power.

On March 13, 1938, Germany took over Austria. This furnished her with 100 per cent of her requirements in iron-ore, 100 per cent of her requirements of magnesite and 100 per cent of her requirements in graphite.

In October, 1938, Germany annexed Sudetenland. Out of old Bohemia, Germany secured 100 per cent of her requirements in lead-silver-ore, in coal, in lignite, in radium and in china-clay. Out of old Slavakia, she secured iron ore and oil. Out of Silesia, coal. Out of Czechoslovakia, in March, 1939, she received lignite and coal. From Roumania, by means of a trade agreement with a duration of five years, she receives petroleum, pyrites, chrome, manganese and bauxite.

In the conquest of Poland, and in the Trans - Alzan - Silesian district which Poland received from the partition of Czechoslovakia, in November, 1938, Germany obtains coke,

(Continued on Page 18)

Congress Looks Into Our National Defense

Expenditure on Defenses More Important Than Ships, Committee Finds

By Staff Correspondent of SOCIAL JUSTICE

WASHINGTON, D. C.—Although the United States possesses the world's most advanced infantry weapon, the Garand semi-automatic rifle, it is producing this weapon so slowly that it would take 40 years to equip an army of one million men.

Although the nation is producing in adequate number swift, deadly bombing and pursuit planes, it is practically defenseless against attack by these same monsters of the skies.

Although our sea coasts are "defended" by coast artillery, this armament is so old and obsolete it is said to be incapable of resisting the naval attack of a foreign power.

These facts are disclosed in a report to Secretary of War Harry Woodring by Senator Elmer Thomas of Oklahoma, head of a Congressional Committee that toured United States Army establishments between Congressional sessions. The report gives a good insight into the true defense needs of the country at this time.

Administration Thinks of Naval Expansion

President Roosevelt has appealed to Congress for $2-billion to finance "national defense" in the next fiscal year, but a suspicion lingers that many vital needs of national defense —such as those touched upon in the Thomas Report—will go untarnished by contact with the $2-billion, or any part thereof.

In thinking and speaking of national defense, Mr. Roosevelt generally is thinking in terms of Naval building and expansion, and is thinking only incidentally of Army building, improvement and replacement.

While Naval ships, armament and equipage are certainly instrumental in maintaining a tight national defense, they also are instruments of first-rank imperialism. For this reason, Great Britain maintains a navy second to none, and the United States maintains a navy second only to Britain.

The United States is not an empire —but one might lose sight of this fact if he were exposed long enough to the "national defense" planning of Mr. Roosevelt and his New Deal Anglophiles. The United States fleet *does not stay within the three-mile, or 12-mile coastal limit; it does not stay within the 300-mile "safety belt"* defined at the outset of the European War. It does not stay within the territorial waters of the United States. The United States Navy roams the world, and if this is necessary in a program of "national defense," then the dictionaries are ripe for revision.

Emphasis Needs to Be on Adequate Defense

Army equipment, planes, landing fields, man-power, field pieces, tanks and anti-aircraft emplacements are strictly items of national defense, and may be demonstrated as such, provided of course the Army remains in this country.

It is upon our deficiencies in these items that the Thomas Report to Secretary Woodring dwells. It is for this reason that in planning for true "national defense" Army perfection should be given priority over rash Naval expansion, providing the present Naval establishment is able to provide its function of insulating our coasts from attack.

The Thomas Report showed that while the Army is made up largely, as far as personnel is concerned, of eager, bright, well-educated and well-trained young men and competent officers, these men are hampered by outmoded equipment and inadquate training facilities, and that all Army units save aviation are lagging behind in the world's military parade.

Proceeding upon the assumption that the day of idealistic peace has passed, the Thomas Report advises the building of the United States Army to the point where, although it will not be the largest army in the world—and it need not be for true "national defense" — it will be the best-trained.

Committee Found Air Fields Too Small

The report points out that anti-aircraft defense facilities—both guns and dectectors — are woefully weak although the production of *attacking* aircraft is satisfactory. The report ventures the opinion that greater attention needs to be given to the matter of *defensive* aircraft production—for further protection of the Canal zone, and protection of dense population areas as a whole.

"In many places," the Thomas Report states, *"we found the airports and fields too small for the accommodation of the planes now being constructed."* This points to a condition that needs immediate attention. What is the use of building great fleets of military airplanes, if these planes canot be landed, serviced, and flown in fleet numbers?

Of the Panama Canal zone, the report states that this territory is well insulated against attack from land or sea, but that it is *most* vulnerable to attack from the air. This is in keeping with the Thomas recommendation that greater attention be paid the possibility of building aircraft for defense.

In recent years, with the promise of war spurring the military programs of every nation, the emphasis has been on aviation. This is true of the United States, the report infers, and as a result the nation has fallen behind in developing the Army's infantry, field artillery, cavalry, coast artillery and signal corps units. The report recommends specifically that the infantry be equipped as soon as possible with the new Garand rifle, and that production be speeded to the point where this is possible.

Report Calls for Better Coast Defense

It recommends further that field artillery pieces be modernized to provide greater range and mobility; that the mechanization of cavalry be advanced as far as is feasible, and that the signal corps be given the benefit of new machinery and equipment.

The report points out that coast artillery now in use is practically obsolete, and would be bested in an engagement with naval vessels offshore everywhere, except in the Canal Zone, and possibly San Francisco.

"Almost without exception, the coast artillery inspected appears to be without perceptible value," the report states. *"Most of the guns inspected have not been fired for years, and likewise practically all of such guns are so short in range that a modern battleship could be so far away as to be entirely safe from such guns and yet so close as to destroy towns, cities and institutions thought to be protected by such coast artillery."*

There is an item of national defense to attract the attention of Mr. Roosevelt and his defense planners who are asking $2-billion for national defense, little of which will be expended on coast defenses. The report recommends specifically that aircraft defense facilities be broadened, that fleets of planes may be available to beat off any such coastal attack.

Battleship Bigger Than Panama Locks

In broad terms, the Thomas Report asks that Army training facilities be integrated, that rundown and outmoded Army posts be discontinued, and that more land and facilities in major areas be acquired so that Army training may be undertaken on a larger scale, with greater numbers of men.

The report requests that plants for reconditioning old shells and bombs be established close to Army bases, so that transportation charges—often greater than the cost of building separate plants — may be saved or avoided.

In view of this report, with its finger of warning pointed at United States Army conditions, does it not seem ridiculous that the nation should be even considering the construction of vast battleships—larger than anything afloat; too large for the Panama Canal — and the construction of other Naval vessels that are obsoleted the day their keels are laid?

It takes from three to four years to build a large Naval vessel. In three or four years, as a result of the European war, all naval construction will have been modified according to the lessons learned in the present war. But Army modernization is a program that can be undertaken and completed within the span of a few months.

Now, the question arises, are we preparing armaments for national defense, as national defense is commonly understood, or are we building the world's greatest fleet in a handshaking deal with naval-minded Britain?

That question must be answered to the satisfaction of the nation before the present $2-billion is expended, and another $2-billion or more voted.

Farmers and Party Lines Split on Trade Treaties

WASHINGTON, D. C. — Administration leaders, in the face of mounting opposition, are fighting desperately for renewal of State Secretary Hull's Reciprocal Trade program.

Party lines are split and even farm organizations are divided on the advisability of continuing Hull's authority to conclude trade treaties without consent of the Senate, as provided by the Constitution.

Despite the action of Edward O'Neal, president of the Farm Bureau Federation, in approving the Trade Agreements Act, the consensus of farmers and Republican congressmen seems to be that the law has harmed agriculture.

Basis of their argument is that tariffs are not kept sufficiently high to curb importation of cheap farm products which compete with commodities produced by American farmers. Statistics published last week in SOCIAL JUSTICE bear out this contention.

Furthermore, in direct contradiction to Farm Bureau's Mr. O'Neal, is the sentiment expressed last week by Louis J. Tabor, master of the National Grange, in testimony before the House Ways and Means Committee, where the Act is being considered. Mr. Tabor declared that if Secretary Hull's program were renewed for another three years, farmers of this country would need another $1-billion in subsidies. Along with Tabor and the Grange is the National Farmers' Guild, youngest and most progressive of the nation's four large farm organizations.

Even some Democrats, heretofore friendly to the Administration, threaten to bolt on the issue. Representative Wesley E. Disney, member of the House committee, has told that group he would like to support the Hull program, but would not do so unless "some protection is afforded to domestic producers of oil, coal, copper and lumber." He indicated that several of his colleagues felt as he does.

Disney protested there was no necessity for the United States to import 56-million barrels of oil as it did in 1939 under trade treaties. He pointed out that this country exported 198-million barrels last year and therefore was in no need of imports. The foreign oil came principally from Venezuela after a Hull pact had lowered duties on it. How this agreement has reacted to the benefit of big business at the expense of certain American workers was demonstrated when Mr. Disney explained that the Venezuelan oil was controlled by Standard Oil, the Shell and the Gulf oil companies.

Secretary Hull found another adversary in George N. Peek, one-time Roosevelt brain truster and first administrator of the A.A.A. Peek told the committee the Trade Act is unconstitutional because agreements reached under it are not submitted to the Senate for ratification. Not only that, but the United States has made concessions in many pacts which "definitely tend to retard recovery," he declared.

Peek joined the farmers' clamor against importation of competing cheap agricultural products and recommended adoption of the proposal by Representative Roy O. Woodruff which would bar admission of such commodities whose price is below domestic parity.

The charge has been hurled by Administrationists that those opposed to Hull's program favor prohibitive tariffs which would strangle trade with other nations. The United States must clamp high tariffs on imports which are competitive with American goods. American producers must be protected. We cannot sensibly allow beef and other commodities produced under cheap foreign standards, to enter this country and win markets away from domestic producers.

Granted the United States should encourage more consumption of industrial goods, *this should not be done at the expense of American farmers, and of oil, coal, copper and lumber producers and the workers engaged in those raw material industries.* Agricultural prosperity is a prerequisite for national prosperity. Agriculture cannot prosper as long as the Administration insists on encouraging imports of commodities raised in abundance domestically.

On the 'Smear' Front

Fr. Coughlin's Critics Shrink to 'Germ' Size

Giant Foes of Other Days Are Displaced By 'Butcher Dogs' of Slander

FATHER CHARLES E. COUGHLIN is no stranger to the smear.

Commencing his broadcasts in 1926, he received untempered criticism first from many of the priests of his own Church.

This writer remembers going to Mass one morning and hearing from the altar that there was a "faker" in the diocese of Detroit; that he was not a true priest; that he was "irregular;" that he had formerly belonged to a religious order; that he resigned from that order because he would not accept the vow of poverty; that he was going from door to door collecting funds for a church at Royal Oak, and, that if he came to the homes in our parish he should be dismissed at the door.

Then we were told from the altar that the priest's name was Father Charles E. Coughlin!

We thought it was a little strange that the "policing of the diocese" was given over to individual priests. We thought that the attack was more directly on the Bishop of Detroit than it was on Father Coughlin.

The writer made, what I think might be, the third call in his life on a Bishop, to ask him how come a fake priest could establish a fake church and impose on well-meaning Catholics by going from door to door and soliciting funds for a "fake Shrine."

Warning Against Priest Slander of Detractors

To his amazement the writer learned that Father Charles E. Coughlin was never a member of any religious order, but rather a member of a pious association whose constitution recently had permitted adherants either to join under a new constitution or continue as they had been, secular priests subject to their "ordinary" and not to a "Rule."

We found that Father Charles E. Coughlin was as "regular" as any priest in the diocese of Detroit; that he had been in the diocese for many years; that he had been assigned by Bishop Gallagher to establish a new parish at Royal Oak. Later, in his own words, Bishop Gallagher declared that he himself *had placed Father Coughlin before the microphone and added that he intended to keep him there.*

This was in 1926.

From 1926 to 1933 we heard a hundred times the whispering calumny, slander and vilification of Father Coughlin by his fellow priests. One also heard, of course, almost in equal number, the high praise, the generous plaudits and the wonderment that one man's life could be so filled with hours of labor; that one man's life could be so influential in the printed word and that one man's life could influence in the spoken word so many millions of our heterogeneous population.

Bankers Take Place of Clerical Critics

Gradually, his fellow priests by and large came to know of the work at Royal Oak. If they didn't believe Father Coughlin they at least believed in some of his works. The early jealousies and enmities subsided, but immediately new and more powerful enemies arose as the bankers, the "sound old bankers of Detroit" and other metropolitan cities, prepared their campaigns largely centered against the economic and financial philosophy of Father Coughlin's broadcasts.

Those were hectic days in 1933, following the Michigan Bank Holiday, when collapse came to our boasted financial institutions. They were days in which the *Detroit Free Press* was called upon to rake up from the barnyards of literature the remnants of the dung hills of personal invective.

Then came 1934, when the big guns again were turned on the priest at Royal Oak.

Starting on a certain Tuesday, Mr. Bernard Baruch released one of his rare literary contributions entitled *"The Dangers of Inflation."* Baruch, like Carter Glass, had had his sleep troubled with visions of Continental currency, French Assignats, Confederate Notes, Russian roubles, and German marks floating like gadflies over America.

Neither "Barney" nor Carter appeared to realize that *no people ever issued an unsound money in preference to a sound one,* any more than any youth would issue a "rubber check" if he had the cash with which to pay the hotel bill.

Following immediately on Wednesday came an inspired release from the publicity agent of Alfred P. Sloan, Jr. This was a veritable battering ram, as the distinguished industrialist drove home in powerful forensic his "tinkering with the currency" concepts of monetary reform. If Alfred P. Sloan, Jr., held as tenaciously to the obsolete in his chosen field of manufacturing as he did in his borrowed field of the monetary, his famous corporation would long ago have sunk its destinies with its two-cycle "Elmore" car.

Labor Leader Joined With the 'Big Shots'

Yet financier and industrialist were not enough. The public relations counsel wisely advised that some laborite should augment the banker and manufacturer, both utterly discredited in the eyes of millions.

The strategists found "on the Street" Matthew Woll, with labor's investment portfolio tucked under his arm. The strategists had their man. Thursday's child was Matt Woll!

Baruch, Sloan, Woll; capitalist, industrialist and laborite!

Then came the fourth "big gun," none other than the beloved statesman, the Honorable Alfred E. Smith!

Alfred E. Smith, master of social and economic problems, was induced to step into the field of finance. Nevertheless his "baloney dollars" were priceless in the hands of the "old gold gang." Truthfully, they could have afforded to redeem every one of the "baloney dollars," at full face value in gold bullion or coin.

Meantime, *one of the most distinguished prelates of the United States, on three separate and different occasions, lent his voice to swell the opposition to Father Coughlin.*

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WANTED FOR TREASON TO CATHOLIC CHURCH
WANTED FOR TREASON TO THE UNITED STATES

The 'Butcher Dogs'

Jeremiah Sullivan Black is a name seldom heard today. He was Attorney General of the United States under President Buchanan. He was undoubtedly one of the most distinguished lawyers that the American Bar ever produced. Before the Supreme Court of the United States he was arguing the case of "Ex-parte Milligan." His thesis was that there was no legal power in the United States to try a person before a military tribunal at a place where the courts were open. He took occasion to say to the court these words, "No book can be found in any library to justify the accusers that military tribunals may try a citizen at a place where the courts are open.

"When I say 'no book' I mean, of course, no book of acknowledged authority. Why deny that clergymen have often been found to disgrace the pulpit by trying to prove the divine right of Kings and other rulers to govern as they please.

"It is true also that court sycophants and party heads have many times written pamphlets and perhaps large volumes to show that those whom they serve should be allowed to work out their bloody will upon the people. No abuse of power is so flagrant as not to find its defenders among such servile people.

"Those butcher dogs that feed upon garbage and fatten upon the offal of the shamble are always ready to bark at whatever interferes with the trade of their masters."

How truly did Jeremiah Sullivan Black speak!

The "butcher dogs" started to work in 1926 and the "butcher dogs" are barking yet today.

They tell the story of the little boy visiting the City of Washington. In one of the colleges he had been permitted to look through a microscope. In a museum he had seen the reconstructed skeleton and the giant mammoth. He had been told that the caveman had found the mammoth his terrible enemy. He had learned that the little isolated germ on that microscope slide was a disease germ bringing sickness and sometimes death into the home. ***The young lad remarked that at least we were reducing the size of our enemies!***

After long years of jealousies and hatred among his own, after a powerful and concentrated attack by the banking interests, after a more powerful bombardment from financier, industrialist, labor spokesman and laymen, and prelates of his own Church, there came these "butcher dogs" of later years.

Four centuries of human history has proven that a recurrent factor in political, social and economic life has been the "hireling clergymen."

'Hireling Clergy' Fronts for Attackers

Spokesmen for Left-Wing Jewry or Innocent and Unwitting Attackers

WHEN Henry VIII led England away from Rome he was followed by every Bishop save one. He was followed likewise by over 2,000 out of 2,200 priests.

Today, we list a few who engaged in the present smear campaign against Father Coughlin. We do not choose to list the Jews, for the Jews, as Jews, are not enlisted in this campaign.

They are divided four ways:

In the first category are those that actually read what Father Coughlin has said and know that he never attacked a Jew as a Jew in his life.

In the second category are those Jews who not only read what he said but believed what he said when he earnestly pleaded with the God-fearing Jews to disassociate themselves from Communism. They are in a same category as are a little group of industrialists who always followed Father Coughlin's economic principles.

In the third category are the indifferent Jews. Jews concerning whom it may be said as of Christians "You are neither hot nor cold and I will vomit you out of my mouth." Thousands of Jews are neither for nor against Father Coughlin.

In the fourth category are a substantial body of Jews who are always tickled to death to discover any so-called evidence of intolerance against them. There are also Jews who are associated with radical or left-wing activities or sheer Communism itself.

This is the group that rejoices as it sees all and believes all in respect to Father Coughlin's alleged anti-Semitism.

The Jewish Front

Fronting consciously or unconsciously, wittingly or unwittingly, for this group are many *"hireling clergymen often found to disgrace the pulpit by trying to prove the divine right of Kings or other rulers to govern as they please."*

When we say "hireling" we do not mean that these pulpiteers receive a weekly wage, a monthly stipend, or even an occasional honorarium.

The appeal to the hireling may be the appeal to fame.

Though Frank Murphy accepted a thousand dollars to address the Jews at Yeshiva College, the thousand dollars was inconsequential return. Money is no measure of what Frank Murphy delivered on that day.

If the leading Catholic layman of America, the "lay bishop" and the most noted of lay Bible students of his day, can deliver the doctrine that Marx and Spinoza are the "chosen ones" in philosophy, that Rothschild and Schiff are of the elect, that democracy is above religion, the Jews have in Murphy a costly pearl.

If the late Cardinal Mundelein can in his last hours on earth pen a diatribe to be posthumously delivered by a Bishop against Father Coughlin, then why blame the "weakling and the slave" who would live and die unmentioned except as they shriek from the pulpits their calumnies against Father Coughlin. Tom Moore described them:

"Undistinguished they live if they shame in their sires,
Unprized are her sons 'til they learn to betray,
And the torch that would light them to liberty's way
Must be caught from the pyre where their country expires."

Msgr. Ryan's Views Subject to Change

It was Gregory VII, the Great Hildebrand, who wrote to one of the most famous Abbots of all history, St. Hugh of Cluny, these sad words: ***"When I cast a reflective eye, East, West, North and South, I can barely discern any bishop whose government of his people is inspired by the love of Christ rather than by personal ambition."***

Among Catholics, no voice has been so recurrent against Father Coughlin as that of Monsignor John A. Ryan. A position with the Federal Government of the United States should not change the distinguished clergyman's opinion.

Yet before the public payroll was available, Dr. Ryan announced publicly in Detroit that Father Coughlin "was on the side of the angels." After the public payroll was available Father Coughlin has been "ninety per cent wrong in economics."

Dr. Harry F. Ward, notorious head of the hypocritical American League for Peace and Democracy, recently stated that "Father Coughlin is spreading advance advertising of a Fascist type of program. Coughlin represents the ignorant, reactionary section of the Roman Catholics of this country and Smith (Gerald L. K. Smith) and others the ignorant, reactionary section of Protestants. Coughlin is preparing the way for oppressive laws and is being backed by big business money and big business brains."

Democracy Is 'Foe of Traditional Religion'

The Rev. Walton E. Cole, Unitarian minister of Toledo, Ohio, has accused the Radio Priest of "not only increasing anti-Semitism in America, but they have also caused a decided backlash of anti-Catholic prejudice. Thousands of his former listeners were first dismayed, then alienated by his appeals to prejudice."

Reverend Leon Milton Birkhead of Kansas City, Missouri, claims "Father Coughlin is a liar who should be excommunicated by the Roman Catholic Church. Father Coughlin, on the basis of his own statements, and misstatements, stands condemned as an enemy of decency, honesty and toleration. *The great forces of our time and religion are in mortal combat. Traditional religion and democracy cannot live in the same world."*

Back in 1936, Msgr. John A. Ryan delivered a speech over the radio to discredit Father Coughlin which was paid for by the Democratic National Committee and which he subsequently tried to defend with the following statement:

"The situation last September was simply this. There was a job that had to be done by somebody. It embraced three elements: prevention, enlightenment and deflation. The diversion of millions of votes from Mr. Roosevelt to Mr. Lemke had to be prevented . . . The task of enlightenment was to persuade the American people that the economic theories and the campaign methods of Mr. Lemke's principal supporter did not enjoy the approval of the Church or the American Bishops . . . The task of deflation was to shake the faith of millions in and to check the conversion of other millions to, the economic theories and the monetary remedies proposed by the principal supporter of Lemke."

Parish priest, sound old banker,

(Continued on Page 13)

Democracy as a New Religion

Nations Searching for a Common Denominator Among Divergent Viewpoints and Ideals

MORE AND MORE it becomes obvious that, somewhere in the world, there is a powerful group propagandizing for democracy as a new religion.

In the year 1912, Dr. Nicholas Murray Butler, in a speech bidding for the Republican nomination for President of the United States, traced the origins of our democracy as they were found in the woods of Germany.

At the outbreak of the World War the rank and file of American Colleges and Universities found the political origins of democracy in these same woods.

In the field of education the methods of Germany were almost deified.

Then came the reversal. Germany became the place of origin of autocracy. The Prussian was distinguished from his Teutonic neighbor. Nothing in the language of vilification sufficed to characterize the horrible Hun as triumphant democracy marched out of the woods with the Angle and Saxon and Jute to the new abode of free institutions—"Merry England."

Nicholas Murray Butler, president of Columbia, and Woodrow Wilson, president of Princeton, spoke the same language—the language of the glorification of democracy.

The war crashed many a political ideal as it wrecked many a personal ideal. By the time the Peace Treaty of Versailles was drafted, so-called democracy was in the driver's seat and God help the victims of that "democracy" of Woodrow Wilson, Lloyd George and Clemenceau.

Democracy as expressed in the fourteen points of Wilson came crashing down as page after page of the Peace Treaty was written.

Democracy, after 1919, lived in the wake of that Treaty; Red Communism on the one side and the totalitarian dictatorship on the other.

Nations Seeking a 'Common Denominator'

Then came the period of struggle to find "the greatest common denominator" of the nations.

The League of Nations came first, sold to Wilson by the political planners of Britain.

The League of Nations failed and then came the *"United States of Europe."*

Another myth, following this, came in the re-establishment of the *Balance of Power* proposed by statesmen who had neither balance nor power.

Then came upon the scene once more the *Secret Treaty*. This failed.

Force was again appealed to.

Lastly *Propaganda* which would make things appear as they were not. Recently *Fear* has seized many guiding this world's political forces.

It is obvious that men have turned away from God and religion and turned toward that recurrent lie of human history *"man is the measure of all thinys."* But man is not content to leave the power of the machinery of religion out of their programs.

It was Bacon who said that theology no longer would be the despotic master over sciences but rather a constitutional monarch. He held that the day was at hand when theology would hold honorable precedence out of respect for its ancient position. "Truth," said Bacon, "is the daughter of time —not authority."

With religion torn out of the hearts of millions of people the newest program is to use "democracy" as a new world religion.

So, naturally, now comes the glorification of democracy with little or no consideration given to definitions or ideals.

The Planners Know Value of Shibboleth

The planners know the forceful appeal of the word "Democracy" to the American people. The planners know that every school boy has been imbued by the philosophy of Jefferson as set forth in the *Declaration of Independence*. The boy is also imbued with the words of Lincoln from that Gettysburg address. The eighth grader, at least a few years ago, could say: "All men are created equal. They are endowed by their Creator with certain inalienable rights and among these rights are life, liberty and the pursuit of happiness. That to secure these rights governments are instituted among them deriving their just powers from the consent of the governed. That *when any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it and to institute new government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness."*

They know that much from Jefferson.

They know from Lincoln the language "that Government of the people by the people and for the people shall not perish from the earth."

The high school freshman a few years ago knew more. He had studied the ancient story of Aristotle. "Democracy degenerating to mobocracy; mobocracy degenerating into despotism and despotism succeeded by aristocracy; aristocracy degenerating to oligarchy and oligarchy overthrown by democracy." Thus did the six kinds of government revolve in a certain orb.

Later, the typical American boy or girl learned something of constitutional history as it ran its long course in England and America. One might cite the Mayflower Compact, the New England Town Meeting or the House of Burgesses in Virginia.

The *Writs of Assistance* and James Otis, the *Stamp Act* and the Boston Tea Party, the Plans of Union and the First Continental Congress, the Second Constitution and the Amendments thereto, the rise of Jeffersonian Democracy and the downfall of the Federalist Party, the broadening of manhood suffrage and the consequent rise of Andrew Jackson. These were the catch-words of "democracy" in the mind of the average child.

Christian Democracy New World Ideal

As the emphasis was switched from the purely political aspect into the social and economic foundations of democracy, keen students of the public welfare realized that the clothing and habiliments of political democracy had stepped far ahead of, indeed had outrun, the economic and social phases of the democratic ideal.

Nineteen centuries ago when Christ came to the world there were two self-evident evils in human society. The one was the institution of human slavery and the other was the degraded position of women.

In the years and centuries which were to come, democracy was not meant to be alone "life, liberty and property secured to the vast majority of the people and this with a minimum of restraint on individual or personal liberty."

Democracy was to mean the universal recognition of the dignity of man to the point where he had full freedom to work out his eternal destiny.

That freedom encompassed the *personal freedom* that must wipe away human slavery; that *economic freedom* which made for security and that *intellectual freedom* that made a man's soul his own.

Such democracy was defined by St. Paul when, to the Galatians, he wrote: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female. For you are all one in Christ Jesus."

That democracy was defined by St. Augustine when in his *"City of God"* he wrote: "God has ordained that reasoning creatures, made according to His own image, shall rule over people devoid of reason. This is not establishing the domination of man over man but of man over brute force."

Great Minds Gave It Definition

True Democracy was defined by St. Gregory the Great, "In the beginning nature made them all free and they have only been subjected to the yoke of servitude by the Law of Nations."

The concepts of democracy, as expressed by St. Paul, St. Augustine and St. Gregory the Great, relegate to obsolescence the older Greek ideas of a democracy through the deification of the passions.

The Greek could never compete with the idea of the actual equality of man, the brotherhood predicated upon the common Fatherhood—that Fatherhood being God.

The people recognized that one of the practical elements working consistently against democracy was the ancient caste system. Consequently the church provided celibacy for its priesthood lest without it there be caste.

To the women of the world it offered marriage which alone was the instrumentality of raising them from the mere objects of lust to the dignity and equality which was rightfully theirs.

Christian Democracy was early illustrated by the action of Emperor Constantine who, in a period of famine, chose the bishops rather than the civil authority to distribute corn among the starving.

By Its Fruits Ideal Was Made Known

Christian Democracy was early illustrated by Julian the Apostate when he wrote to the pagan high priest of Galatia admonishing the pagan priesthood to rival the Christian clergy in good works.

The right of Sanctuary, the Medieval Guild System, the relentless war on usury, the Truce of God and the *Monte Pietatis*, those are the living proofs of true democracy.

All these fall into insignificance before the strength and power of monastacism which, under the Rule of St. Benedict, with its peculiar emphasis upon the dignity and obligation of labor was all important in winning the battle for human freedom.

"Within the monastic wall Patrician and Goth alike found the external influences swept away the internal freedom realized under those moderate restraints which, far from enslaving men, freed them.

"Living in Christian family life, whether in the East at Byzantium, or to the South where the Carthaginian once ruled, whether among the Goths, the Franks, the Vandals, in Greenland, Iceland or among the Teutons, the Huns, the Slav or Magyar or the Czechs, the little Benedictine family used the natural norm and character of family life to sweep aside all distinctions of race, language, religion, art, manner, customs and cultures. Using this natural human family as the common denominator among all nations, tribes and people, it succeeded in superimposing upon human society the beneficent influences of Christianity, in inculcating a respect for lawful authority, a love of peace, a bond of charity and a complete regeneration of the world from the depths of barbarism and paganism to the heights of true civilization."

Democracy had its sixteenth, seventeenth and eighteenth century setbacks. In the nineteenth century it received continuously the smear from the year 1815 until the year 1848.

During these three decades the Church was everywhere portrayed as the enemy of democracy. It was said She favored the great and the mighty; that She sided with monarchial oligarchy; that She was against the poor. The corporal works of a St. Vincent de Paul were ignored.

True Democracy Can Never Be Partisan

The early days of DeLamennais were lost sight of. States still admired the counsel of the King of Naples. To rule the mob one must use the three "F's," *"Feste, Farina* and *Forca,"* which translated, of course,

(Continued on Page 15)

$100 for the Best Answer On Christian Democracy

The thought-provoking article in this issue of SOCIAL JUSTICE entitled "Democracy" includes a list of twenty questions.

Read this article.

Answer in your own way these questions.

Answer them as compactly and concisely as you can.

Send your answers directly to Rev. Charles E. Coughlin, Royal Oak, Michigan.

He Knows Christian Democracy.

He will read your answers and be the judge.

For the best answers there is a reward of ONE HUNDRED DOLLARS ($100) awaiting its author.

Press and Propaganda

Sedition Forgotten, It's 'Smear Coughlin!'

Control Over Press News Sources Confuses Even Honest Editorial Efforts

DESPITE the assurances of the F.B.I. and the Department of Justice that *neither the Christian Front nor Father Coughlin was implicated in the New York sedition plot,* and despite Father Coughlin's clarifying broadcast of the following Sunday, the newspapers of the country continued to devote their comments almost exclusively to a smear on the Christian Front and Father Coughlin.

The *bona fide* case of sedition against the Government of the United States, for which 17 young men are held under $50,000 bond to await arraignment and trial, has received scarcely more than a paragraph since the sensational headlines of two weeks ago.

The boasted control over the press and radio by one small but powerful and determined minority group was never better exemplified. If such control exists, what more natural than that some of the newspapers should carry out the will of their "masters"? Might we not expect kept columnists and paid propagandist commentators to "smear" as per orders?

And What About These 'Plots'?

Silence on the latest sedition plot is in line with other press silences when attempts have been made against the Government of the United States.

How about the assault on the Judiciary, when a Court packing "plot" defied the Constitution?

How about making this nation an ancillary subject of Great Britain, through a tripartite agreement, and so canceling out the Revolutionary victory of 1776?

How about our "volunteered" recognition of Soviet Russia, and the consequent coddling of Communists?

How about those more than 2,000 Communists discovered on the Federal payroll *in the Government service in Washington and who are still there?*

How about the open support of the Leftist Student Union with its boasted Red sympathies?

How about the necessity of Congress having to pass laws to protect the Government from the ambitious "aggression" of one powerful citizen?

Against these threats to the Government there has been but feeble protest. With none of them could Father Coughlin or the Christian Front conceivably be implicated. Against all of them Father Coughlin's voice has been bold and outspoken.

Newspapers Are Misinformed

An honest confusion among newspaper editors is understandable when their news sources are controlled, and when the New York papers on the scene refuse to correct misstatements when they are pointed out. Not quite so understandable is the zeal with which some individual newspapers go out of their way to work up their own sensational contributions to the smear campaign. Maybe this is just more patent evidence of the boasted subversive "control."

Even the one place where we might look for clarification and truth, the Catholic press, is hardly less confused than the daily newspapers. This, we believe, is due less to a deliberate desire to smear Father Coughlin unjustly than it is to the editors' victimization by powerful and clever propagandists.

The *"Committee of Catholics to Fight Anti-Semitism,"* which has changed its name to the more concealing camouflage of the *"Committee of Catholics for Human Rights,"* and its publication the *Voice,* is able to exist and function only by the moral and financial aid given it by non-Catholic organizations. Non-Christian religious and fraternal organizations, along with civic, trade and labor groups, are the largest supporters of this "Catholic" Committee and its anti-Coughlin work.

These non-Christian groups purchase bulk quantities of the *Voice,* which are distributed to members who in turn are requested to place individual copies in the hands of Christians, preferably Catholics. What "saps" Catholic editors and readers must appear to fall for such an easily discernible entrapment.

Equality, the *Nation, New Republic* and the *Catholic Worker* are eagerly read and disseminated by the same crowd.

One Group Boasts of Propaganda Job

A variety of organizations with a variety of names, all well supplied with funds, are pressing their advantage to smear Father Coughlin and the Christian Front. The appeal for funds with which to carry on their work is window dressing to make these movements look "popular." As a matter of fact *they do not need funds; they are abundantly financed;* and their dupes know it, for very few of them indeed ever fill out coupons and "kick in," as the saying is.

A recent report of the *"American League to Combat Anti-Semitism, Inc."* is typical. One boastful line reads as follows: ***"The American League to Combat Anti-Semitism, Inc., since its very inception, has performed one of the most effective propaganda jobs in the United States.*** We ask for your membership not on a basis of vague promises but because we are combative and awake . . ."

Among the list of its boasted activities appear:

"Denouncement of Father Coughlin as a politician and opportunist through printed pamphlets and booklets." (See pages 10-11.)

Continual street corner meetings wherever anti-Semitism forces gather.

Discouragement of anti-Democratic organizations in their embryonic stage by public pressure.

This League also boasts that through its influence over newspaper publishing "syndicated material reaching millions throughout the United States has been withdrawn and similar efforts discouraged for the future."

Circulates Petition to 'Bishop of Detroit'

Another of these self-constituted groups, calling itself *"Liberty Hall"* and putting out a mimeographed release, appeals for funds, as if contributions were necessary to carry on its work. One of the recent releases from this group is headed: *"How Coughlinism Can Be Stopped."* It is by one Harry G. Dalton who writes:

"Much criticism has been directed at the Catholic Church for permitting Coughlin to continue his dangerous activities. Authorities of the Church have pointed out that Father Coughlin's immediate superior, the Bishop of Detroit, is in the best position to put a stop to him. The Bishop says that he can't commit himself as much as he would like to due to his fear of just how much public support Father Coughlin enjoys, particularly Catholic support. He very understandably fears a split among the Catholics themselves."

Here the propagandist, under the pretense of continuing to assail Father Coughlin, actually insults an Archbishop, Father Coughlin's ecclesiastical superior. We repeat, as we have so often done, that this smear campaign is an anti-Christian crusade, in which Father Coughlin and the so-called Christian Front are only convenient pretexts.

This *"Liberty Hall"* front is circulating the following petition:

The petition reads:

"TO THE BISHOP OF DETROIT: We the people of the United States, guardians of its liberties, in order to promote domestic peace and tranquility, eliminate hate and discrimination within our land, do petition his excellency, the Bishop of Detroit, to use his influence to moderate and restrain the talks of Father Charles E. Coughlin over his nation-wide radio network. Furthermore, we implore his excellency to exercise some measure of control over the publication of SOCIAL JUSTICE or curtail its sale."

Dorothy Thompson in Vicious Slander

Miss Dorothy Thompson, who has never been especially distinguished for her services to religion or Catholicity, is the latest to *defend the Catholic Church from the menace of Father Coughlin!*

Miss Thompson said, a week or so ago, that her only personal quarrel with Father Coughlin was that "his paper" calls her "Dottie." She added that she did not know Father Coughlin intimately enough to call him "Chuck" but that, come to think of it, *"Chuck Coughlin!"* would make a dandy slogan.

A week later she had dropped that scintillant vein, in which her column makes its best reading, to join the "smear" pack in full cry. Indites "Miss" Thompson:

"Coughlin is a misfortune. He is a misfortune to this country, and he is a misfortune to his church. For some of the finest and most constructive thinking in the world today is coming from Catholic intellectuals. There has seldom been a time when Christianity had greater attractive power, not merely as a means of personal salvation but as a social program.

"In both the Protestant and Catholic churches movements are apparent which are of the greatest significance for the future.

"It remains for Coughlin to debauch and distort ideas and ideals that others of his faith are trying to hold aloft."

It is a characteristic of the whole "smear brigade" that they always overdo it. The counsel of desperation impelled this latest anti-Christian smear; and it always kicks back. SOCIAL JUSTICE makes free to predict that Miss Thompson will come to regret most sincerely the impulse which pushed her to that last statement—

"It remains for Coughlin to debauch and distort the ideas and ideals that others of his faith are trying to hold aloft."

In other words, Miss Thompson, if it were not for Father Coughlin, the Bishops and priests of his religion could make better progress in leading this nation back to Christ? Is that what you mean; it's what you say. Do you still think as you did even when you wrote that terrible indictment, Miss Thompson? We think not. Are you, too, writing such things *under orders?* Not orders from the Hearst newspapers, we are certain.

Some Press Contributions

—Contribution of the St. Louis Post-Dispatch

"IS THIS WHAT YOU WANT, FATHER COUGHLIN?"

—Contribution of the Pittsburgh Press

"ANYBODY KNOW ANYTHING ABOUT THIS?"

'Hirelings' Front for Attackers

(Continued from Page 11)

Barney Baruch, Alfred P. Sloan, Jr., Matthew Woll, Honorable Alfred E. Smith, Cardinal O'Connell, the late Cardinal Mundelein, Bishop Lucey, Bishop Sheil, Monsignor John A. Ryan, Dr. Harry F. Ward, Rev. Walton E. Cole, Rev. Leon Milton Birkhead, Norman Thomas, Earl Browder, Dorothy Thompson, Westbrook Pegler, Frank Murphy, these are fronts for big business, financial oligarchy, radical Socialism, atheistic Communism, left-wing Jewry, or they are the innocent and unwitting attackers of true Christian Democracy.

As the list increases the followers of Social Justice will find that the "mammoths" are fast disappearing but that, as time goes on, though the size of the enemy is reduced, Father Coughlin will still have to face the "Butcher Dogs" of our day and, after that, those pestiferous insects and disease germs of which a portion of the controlled press are the "carriers."

Broadcast on 'A' Christian Front

(Continued from Page 4)

alists marched to power. Eventually dawned the French Revolution with its gospel of the rights of man, forgetting to include in its program the rights of God.

Humanity! Liberty! Equality! Fraternity!—these were its promises and what were its products?

Poverty! Industrial Slavery! War! Depression! Class Hatred! Atheistic Communism! World-wide turmoil! And, finally, Christ once more standing crowned with thorns, holding a reed in His Holy Hands awaiting Crucifixion!

Democracy triumphant!

Democracy more important than religion? Man, the measure of all things? Let facts, not rhetoric answer me these! And I mean not real Democracy but the modern perversion of that word.

Rabbi Laments Lack of Faith

Rabbi Samuel H. Goldenson, speaking recently before the National Federation of Temple Sisterhoods, at the Temple Emanu-El, New York City, asserted that the lack of faith on the part of Jews rather than anti-Semitism is the most serious problem facing Jewry today. He went on to add:

"It is the health of the Jewish mind with which we are concerned. ***Unfortunately there are too many sick souls in our midst. That is the problem of Jewry today—souls in which faith seems to languish.***" (*New York Herald Tribune, Jan. 11, 1940.*)

Paralleling the Rabbi's statement, one might say to Christians and pseudo-Christians who imprison Christ's religion within the confines of a church, that the most alarming phenomenon in America today is not the attack on democracy, but the lack of faith in and understanding of Christ's teachings, and the operations of the Church He established, without which genuine Democracy cannot exist.

In his famous book entitled, *"The Arians in the Fourth Century,"* John Henry Cardinal Newman set down an immortal passage which is apropos to what I have said. Here are his words: (Section 2, Par. IV, Page 257, second paragraph)

"Strictly speaking, the Christian Church, as being a visible society, is necessarily a political power or party. It may be a party triumphant, or a party under persecution; but a party it always must be, prior in existence to the civil institutions with which it is surrounded, and from its latent divinity formidable and influential, even to the end of time. . . .

Duty of Church Is to 'Meddle'

"Since there is a popular misconception, that Christians, and especially the Clergy, as such, have no concern in temporal affairs, it is expedient to take every opportunity of formally denying the position, and demanding proof of it. **In truth, the Church was framed for the express purpose of interfering, or (as the irreligious men will say) meddling with the world.**

"It is the plain duty of its members, not only to associate internally, but also to develop that internal union in an external warfare with the spirit of evil, whether in Kings' courts or among the mixed multitude; and, if they can do nothing else, at least they can suffer for the truth, and remind men of it, by inflicting on them the task of persecution."

Religion More Important Than Democracy

Let us reaffirm this principle: Religion—Christ's religion and Christ's Church — are more important than Democracy! Democracy itself is not more important than religion, as the words of the new Associate Judge of the Supreme Court seem to indicate. In its broad interpretation democracy is identified not only with the *Bill of Rights* but with their practice; not only with the *Constitution*, which safeguards the rights of minorities, but with its acceptance; not only with government of the people, by the people and for the people but with a people conscious of their Christly dignity; not only with institutions of learning but with teachers skilled in imparting the imperishable truths of life; not only with bountiful fields, well-ordered factories and an abundance of raw materials but with an economic society designed to produce and distribute the wealth of the land. Naturalistic democracy—the rule by a majority of a people careless of Christ—cannot succeed in bringing these things about. Christian democracy alone can achieve the ends we desire.

In a word, ***Christian democracy is a fruit, and the tree upon which it grows is the Tree of Life,*** the immortal Christ, Who, more than nineten hundred years ago, appeared upon this earth to feed and clothe and shelter us not only with materialities but with spiritualities; and without this Tree there can be no fruit.

To confirm this statement, question the disappointed and confounded spirits of Rousseau, of Voltaire, of the French Revolutionists. Question the deceived spirits of Clemenceau, of Woodrow Wilson and the Signatories of the Peace Treaty of Versailles. Question the troubled heart of Stalin, of Hitler. One answer will they give—an anguished answer of bitter failure because all of them ostracized Christ from their council chambers.

Church Must Carry Out Christ's Program

Indeed, Christless democracy has always failed and always will.

Therefore, a Christian Front, or the Christian Church, embracing and professing and practicing in an organized, stabilized manner the doctrines of the Master, is a "political party come to perfect and not to destroy"; come to safeguard the things that are Caesar's, not to dissolve them. But a political party, not in the current, degraded acceptance of this word.

If imprudent men attempt to foist their peculiar brand of "Christianity" upon the populace—a brand divorced from the Christian religion—let them be forewarned of the impending disaster awaiting them. If earnest men, ignorant of the purposes and aims of Christianity, fear "a" Christian Front, let their fears be dissolved.

I speak of these things, my friends, on this occasion not in defense of "the" Christian Front or any unit of it but in upholding the right and the duty of establishing "a" Christian Front to operate, not under the questionable leadership of self-appointed regents, but under the invisible sceptre of Christ the King and His visible vicar on earth.

I speak of these things because I have encouraged my friends to join the movement of a Christian Front to oppose the attacks levelled against Christianity and its doctrines by the willing or unwilling servants of the Marxian Front and the Naturalistic Front.

Father Coughlin Invites Investigation

Recently, a group of laymen, together with a sprinkling of Leftist ministers of the Gospel, petitioned Government officials to investigate my activities. With certain journalists they joined forces. Incidentally, such an investigation will be welcomed now or at any other time—and welcomed with graciousness, particularly since it has been my life's ambition to contribute a share in protecting the Christian heritage of this nation and defend its *Constitution* from attack not only against the Herods of anti-Christianity, but also against the Judas Iscariots and the Julian Apostates who wear the outward badge of Christ upon their mantles but within the chalice of whose hearts there are found the Luciferian dregs of *"Non serviam!"* —"I will not serve!"

And recently I have been honored by a journalistic attack so shallow that one needs no intellectual X-ray to discover its origin. I suspect that those who insidiously and cobra-like framed this attack directly against me and indirectly against the principles which I love—I suspect that through some strange power which they have over those whose hands wield the journalistic pen—I suspect they had a motive in spreading their campaign of vilification. Possibly the motives of the master minds were merely to rid the world of a troublesome priest. Possibly there was a more sinister reason.

To employ others to perform a deed which the real instigators dare not attempt to do themselves is not a new technique, especially when political prestige and economic power are involved. . . .

Most unfortunately there are servants, be they in the editorial rooms or in the pulpit, available to assail those who object to Communism, to international finance, to lending aid to the imperialisms abroad.

History can repeat itself: "hireling clergymen" in the past were engaged to prove the divine right of kings and the divine right of defending the *status quo* of exploitation.

Accepts Challenge of the 'Butchers' Dogs'

Indeed, no abuse of power, and no national or international ambition is so flagrant that it will not find its paid defenders. As the eminent Attorney General, Mr. Black, (the Hon. Jeremiah Sullivan Black, in *ex parte* Milligan, *"Essays and Speeches of J. S. Black"*) concluded:

"Those butchers' dogs, that feed upon garbage and fatten upon the offal of the shambles, are always ready to bark at whatever interferes with the trade of their master."

And so for the butcher dogs in the editorial rooms or in the pulpits! Serve ye your masters well as you bark in vain to stem the resurgent spirit of Christianity and cry down even the least of those who march valiantly in the ranks of the Christian Church.

These words I address to you mainly to record my concept of "a" Christian Front—not to retract any substantial statement I made heretofore or last Sunday.

Once more I appeal to the individuals in this audience, be they Catholic or Protestant or Jew, to identify themselves with practical Christianity—the Christian Church, else they will be submerged by the crimson wave of the Marxian Front, or their liberties and hopes will be withered by the killing frosts of the naturalistic front.

Christian Has More Than Pagan Systems

In conclusion, I ask you:

Ladies and gentlemen: Why should a real Christian espouse Naziism, Fascism, Communism, naturalistic Democracy or Imperialism? He has a philosophy and a Leader infinitely superior to those—a philosophy of social life—of government, of economics, of education, of domestic relations which pales these newer forms of old errors into abysmal insignificance?

Why should a member of the Christian Church find companionable fellow travelers in a Rousseau, a Stalin, or a Hitler when he enjoys the fellowship of a Paul, an Athanasius, an Augustus, and a John Fisher?

Or why should I personally previsionthe establishment of peace, prosperity and happiness through a system of Christless Democracy when I and every Catholic priest possess the heritage and understanding of Christian Democracy whose principles are as applicable in the 20th as well as in the 3rd century; as applicable in America as they were in ancient Rome?

If an individual or a group must fear me, fear me not because I praise the principles of the Christian Church —the church militant—***but fear me because, not hiding behind sacridotal robes, I hope I possess courage enough to advocate the need of accepting Christian Democracy and dare point out the fallacies of Christless Democracy.***

A Christian Front? Most certainly —a front with a philosophy of salvation, of life and of government; a front whose Founder and Invisible Leader is the Son of God; a front whose earthly government is His Vicar and his subordinates; a front whose membership is composed of saint and sinner, Gentile and Jew, struggling along to perfection under the flag of the cross and hoping to attain it, not through human leaders but through the grace of Him in Whom we live and breathe and have our being.

A Christian Front? Most assuredly; for we recognize the native imperfection of the Stalins, the Hitlers, and of all other civil leaders and groups thereof who, despite their own powers, are still like the rest of us—weak, vacillating, sinful men; and we recognize that there is no lasting state, no permament constitution, no liberty, no law, no prosperity, no peace unless the cornerstone that was rejected at the birth of naturalism be reset in the Temple of our government.

Long live Christ the King!

"Sine me, nihil potestis—without Me you can do nothing!"

On account of the limitations of space in this week's edition, SOCIAL JUSTICE is able to devote but two pages to excerpts from Father Coughlin's historic broadcast of last Sunday. The complete text of this broadcast, together with that of January 21 and the new edition of Father Fahey's book, "The Rulers of Russia," may be had by writing directly to Father Coughlin, Royal Oak, Michigan.

Workers' Prosperity Follows Farm Dollar

Michigan Congressman Notes City Dwellers' Reliance on Farmers' Plight

By **Hon. George A. Dondero**
Representative from Michigan

ACCORDING to a computation based on figures from the National Industrial Conference Board, the Bureau of Labor Statistics, and other Government agencies, the purchasing power of the farm dollar stood at 76.3 cents as of August, 1939, in contrast to 82.3 cents as of July, 1933, a decline of 6 cents.

In a like period, factory wage rates went up from 80.3 points to 126.9, an increase of 46.6 points; factory prices, however, increased but 5.6 points, from 73.4 to 79. In these figures the year 1926, when factory prices and farm prices were at or near parity, is used to represent 100.

A comparative analysis of farm prices and factory production reveals that when there is a downward trend in factory prices bringing them to a parity basis with farm prices, factory production increases. Such a situation prevailed in the years 1923 to 1930. When factory prices rise beyond the level of farm prices, factory production declines. This condition was our lot in the years 1930 to 1936.

The rise and fall of factory production closely parallels the rise and fall of factory prices. For instance, in 1931-35, when factory prices were disportionately high in relation to farm prices, factory production showed its sharpest decline. In 1937, factory prices again started upward and as they did so factory production began to decline and with this recession factory payrolls naturally dropped. In this way labor and industry are adversely affected if factory wage rates and factory prices are not at or near parity with farm prices. Available statistics indicate that factory and farm prices must continue on a parity in order to stimulate factory production and employment.

Increased wage rates have been a substantial factor in boosting factory prices upward but these wage increases have not resulted in a proportionate advantage to labor. As wage rates go up, factory prices go up, and factory production goes down with a parallel reduction in factory payrolls. For instance, a comparison between total farm income and total factory payrolls reveals that these totals, year in and year out, generally balance each other; and this has been true in prosperous years and in depression years.

In other words, despite substantial increases in factory wage rates in recent years, total factory payrolls have equalled or but slightly exceeded total farm income. When factory wage rates move upward without a proportionate increase in the total factory payroll we have a situation wherein fewer workers participate in employment.

The situation with reference to the purchasing power of the farm dollar is best illustrated on an assumed barter basis. Considering that a farmer can buy a tractor for 500 bushels of $1 wheat when farm and factory prices are at a parity, any increase in factory wage rates and the cost of production will be reflected in a factory price increase, possibly requiring 600 bushels of $1 wheat for the purchase of a tractor. This would result in a reduction in the demand for tractors and less employment in the tractor industry. Suppose that, in addition to the factory price increase, there is a decline in farm prices with wheat dropping to 50c. The purchase of a tractor will then take 1,200 bushels of 50c wheat. Under such circumstances the decline in farm demand and the reduction in factory payrolls will become more marked and economic maladjustment will become more pronounced. That this applies to all products generally is indicated by statistics covering factory and farm prices for a period of nearly 20 years.

It is interesting to note that when we had an eight-year period, 1923-1930, wherein there was no Government interference with the economic structure, factory and farm prices adjusted themselves to a parity and factory production was above normal with a satisfactory ratio of employment.

'Forward America' Contest Enlists Paper's Friends

EVERYBODY loves a race and readers of SOCIAL JUSTICE magazine are fond of competing with one another in contests. The current *"FORWARD AMERICA" Contest* will probably prove the most popular enterprise of its kind ever conducted at Royal Oak.

Of course, perhaps the main reason for the enthusiasm of our readers at this time is that they realize Father Coughlin needs broadcasting assistance today more than ever before.

After months of struggle with subversive powers who sought by every means to still his radio voice, the Priest of Royal Oak now finds himself confronted with a financial problem for the year 1940. Broadcasting expense approximates $10,000.00 a week. This must come from voluntary contributions or from the net proceeds of SOCIAL JUSTICE magazine. There is no other source of radio revenue.

This weekly review is among the best known and most widely circulated publications of its kind in the world. Sheaves of correspondence from thousands of thinking persons attest the fact that the American people are hungry for truth and appreciate the daring shown in the columns of SOCIAL JUSTICE.

It is the desire of the management that the paid circulation of the magazine reach a half-million by spring of this year. The *"FORWARD AMERICA" Contest* is depended upon for at least 100,000 of these new subscriptions. This point cannot be reached unless every reader either enters the great Contest or assists some friend or relation who is a Contestant.

Of course, there will be a wild scramble for the eight beautiful cars —the $15,000.00 in cash and automobile prizes. Any reader can win the Cadillac, the Chrysler Crown Imperial, the Lincoln-Zephyr, the LaSalle 52 Special or any of the other four cars. All it takes is work and organization. All Contestants also have an equal opportunity to gather in the cash awards.

Democracy as a New Religion

(Continued from Page 12)

means "the Festival, Bread and the Gallows."

Christian Democracy regained its glorious concepts under Leo XIII. Yet Leo found few Catholics were equipped to deal with either the doctrinal or practical requirements. *For the most part, clergy and laity alike feared even a discussion of the burning questions of the day and were content to hide their good will in some particular corporal or spiritual work of mercy.* Some bolder ones in their misguided and misspent activities borrowed the language of the Socialists and openly competed with the methods of the Socialists.

The truth is that the very words "Christian Democracy" had a linguistic battle with the competing words "Christian Socialism."

There is nothing new in democracy.

If there be true democracy it will pervade all individual action in human society. That action will be free to carry out the precepts of the Old Law, the counsels of the New and the codes of good works. *It will not consist of just another social program devised and executed by men.* It will have as the sanction of its every act a divine sanction. Nor will it be confused by political terminology as the great authority on this subject, Professor Benigni states, *"Real Christian Democracy is never monarchial, republican, parliamentary or partisan in politics."*

Form of Government Not Essential

No attention is to be placed upon the particular form of government. In fact an emperor, a monarch, a loose confederacy or a commonwealth were particular forms in ages when men emphasized the realism of democracy's gifts rather than the name of a kind of government. In those days men believed that all power proceeded from God Himself. Power was not delegated to any particular person except by the consent of the civil authority.

Men believed that the kingdom was not made for the king but rather the king for the kingdom; that God constituted kings to rule and govern in order to secure to everyone the possessing of his rights that if the kings acted otherwise they were not kings but tyrants.

Men believed that it was morally allowable to resist civil law, actively or passively. In particular instances, as for example when civil law opposed the Divine Law or when a legislature overstepped the bounds of its authority, or when laws were that unjust that they injured the common welfare, then men could resist civil authority.

Men believed that democracy was not marked by the form of government but rather that the fruits identified democracy. They believed that personal liberty might appear under a monarchial form as well as through any other form; that monarchy had witnessed full personal liberty and political services to the individual by the State.

Before men embark on "democracy" as a new religion under which we can unite the peoples of the world, let us see how far in agreement men will come in their concepts of what democracy is.

Just as a test, let us ask the question that Stubbs, the noted constitutional historian once asked, *"Has not constitutional progress outrun administrative order?"*

Here are twenty questions upon which the world's great philosophers of democracy have reasoned. Let us see how close to unanimity we may come in our answers to these questions.

1. What is the origin of the civil power?

2. What are the objects of the civil power?

3. Is it ever morally allowable to resist civil law, and if so under what conditions?

4. Is democracy essentially a form of government?

5. Is the concentration of wealth a sound criterion of the fruits of democracy?

6. In America, in over a century and a half of history, has democracy tended to make the average man more secure and independent?

7. What does he own, earn and save?

8. Is national wealth being produced on a per capita basis in the volume it was a generation ago?

9. Is national income as great per capita as it was a generation ago?

10. Is education producing that measure of refinement in public taste, those good manners or that gentleness which marked the culture in other days?

11. Can the great progress in scientific knowledge and the mastery over sheer material things maintain a civilization if it is devoid of culture?

12. What has happened to the family, the unit of human society, under our democracy?

13. What of public morals and private morals?

14. Are the constitutional guarantees of the Bill of Rights secure?

15. Are men secure in their homes from unreasonable search and seizure?

16. Is excessive bail required?

17. Are cruel and inhuman punishments inflicted?

18. Because a well regulated militia is essential to the welfare of the State, is the right to bear arms a secure right?

19. Is the man charged with crime, facing a jury of twelve lawful men, guaranteed his civil liberties if the case is tried beforehand in the newspapers and over the radio?

20. Is there freedom of the press and freedom of assembly?

These questions are not trick questions.

If the great majority of people can answer with one mind such questions as these and if these answers coincide with the ideas of the great philosophers of democracy, then certainly democracy should live because it is Christian Democracy. But if, on the other hand, the political and constitutional phases of our democracy have outrun administrative order and if the economic and social phases are left barren trees, bearing no fruit for the masses of the people, then we are emphasizing the form and shadow to the disparagement of the substance.

Granted we find form and substance in not only the political but in the social and economic application; granted that we find that constitutional, legal and political processes have kept pace with the social and economic fruits of democracy and that we live, breathe and have our being in the pure air of actual democracy, still that does not make it a religion.

No man in America has spent the hours, the energies or the studies equal to the hours, energies and studies of Father Charles E. Coughlin on the subject of true democracy. Yet he never confused democracy with religion or the fruits with the tree itself.

Letters

(We aim to make this a free forum and readers' opinions are invited. Naturally the views expressed are not always those of this magazine.—EDITOR.)

Enemies of America

To the Editor:

If the policy of our Government doesn't take a turn for the better, America will be in for a death-defying struggle. America will have to do its utmost to keep itself aloof of foreign entanglements, and at the same time, it will have to battle for its own existence as a land of the free.

There are many dangerous forces lurking within our borders. Two of the most feared and most powerful are Communism and Internationalism. Personally, I believe them to be synonymous.

A Communist is an atheist, and his ideas are most certainly not of a nationalist character. In comparison, an internationalist, although at times pretending to have faith, certainly does not live up to his belief, for his mind is a reservoir of conflicting ideology.

—William Gandolfi, Jr.

Bronx, N. Y.

Atheistic Free Speech

To the Editor:

Our town had quite a stir recently because the "Civic Forum" invited an acknowledged Communist, Anna Louise Strong, to speak locally. The Forum seeks its support through tickets sold to the public, but is sponsored by a man of some wealth who has retired and who is prominent in the church that has been brought into the controversy because of its pastor taking the position which he has.

The auditorium of the local high school was engaged, but as soon as the thing became known, so many protests were made that the Board of Education cancelled the lease, since they had no other option in the matter when objections are made on sufficient grounds.

The minister to whom I referred and his wealthy parishioner then started a blast of freedom of speech talk. The newspapers pointed out plainly that such an issue was not involved since the objection was not in regard to refusal of permission to the lady to speak, but that the Forum, publicly supported, had the right to refuse anything of this nature when a majority of the members ruled it so.

The minister during the course of his remarks at one time on the matter, was asked if he would like to have an atheist preach in his pulpit, to which he replied: "I would be glad to have an atheist preach in my pulpit."

I was more than a little surprised at such a remark and unless I am mistaken, there is going to be a loss of members to some of the local churches under the circumstances. It is a good thing to bring this matter to the attention of those persons interested in preserving our country from Communism.

—C. D. Melhuish

Jamestown, N. Y.

Treasury Bills Sell Fast

To the Editor:

On January 5th, the Treasury Department offered a million dollars in 91-day Treasury bills to the highest bidder. The tax-exempt feature attracts the super-wealthy investors who always resort to tax-dodging.

The total subcriptions amounted to $380,809,000 and the entire allotment of $101,257,000 was sold at a small premium.

In other words, rather than pay the regular taxes imposed by States on moneys and credits, the well-to-do invest in Government securities, even paying a small premium for the privilege of dodging their just share of local taxes.

Every Friday the Treasury Department offers from $100-million to $150-million in Treasury Bills.

The $70-billion tied up in interest-bearing, tax-exempt bonds is partly responsible for confiscatory taxes on homes and farms.

—S. O. Sanderson

Rochester, Minn.

Christianity Only Hope

To the Editor:

It is said that Hitler and Hitlerism are the main enemies of the Allies. It is also being said that the German people are not behind Hitler and that they have been misled by Nazi propaganda.

This, perhaps, is true, but it seems that Hitler could not have been so successful in his demands, exaggerations and ambitions had not some of his ideas been along the same lines as those of the normal German.

There must be millions in Germany, who, though disliking the methods of their unelected government, nevertheless feel that there is some reason for the aims of the government's foreign policy and in the grievances which it alleges. Such Germans will not accept the honesty of the Allies' governments. They remember the promises of fair treatment for Germany given after the last war—promises never fulfilled.

After twenty years of harsh treatment by the Allies, Hitler has saved Germany in the eyes of many a German. He regained for her, independence and full equality and made her a power again in Europe. Hitler's reckless methods have put the world in a sad state and there is ample evidence that the German people disapprove of his methods, but do they want to get rid of Hitler now? If they do, dare they trust the Allies to give them justice—but, would justice be done to the German people?

Great Britain and France are fighting for what they consider justice; Germany is doing the same thing. Since they cannot agree as to what is just, there is no common agreement and hence the fighting continues.

As long as the world refuses to act on common Christian principles of justice and charity, there will be injustice, discontent, uncharitableness, quarreling and war.

—Bernard Florack

Rochester, N. Y.

Blame Gold Holders

To the Editor:

While I agree with the Rev. Joseph Heidt that Christianity in Germany at present is going through a severe test because of the revolutionary movement since Hitler and Hitlerism came into power, I disagree with him in blaming Germany or Hitler for present unfavorable conditions existing, not only in Germany, but throughout the whole world. The real fault lies with the allied nations which intended to crush Germany entirely with their inhuman peace treaty of Versailles.

Why not blame the international financier, world Jewry, "world Freemasonry" or the so-called Western "democracies" who, because they possess most of the world's gold, think they can wield the big stick over the other smaller nations and keep them forever in subservience?

I believe we will never see real peace in this world until the present possessor nations will share with the others in an equal measure their superfluous wealth.

When this comes to pass, the ideologies and neo-paganism of a Hitler and Naziism will vanish like the snow, because they use this only as a last weapon for self-defense, since self-preservation is the first law of nature amongst all humans.

—G. B.

Hawthorne, N. J.

Backs 'Social Justice'

To the Editor:

It appears that Mr. Lawrence McAllister is under an impression that Social Justice magazine is being published for the unemployed and their problems exclusively.

Since we employed also read and enjoy Social Justice, may we ask that you continue as you have in the past with the magazine, especially with regard to future presidential candidates, since the information found in this paper will not be found elsewhere as is true of all other topics therein.

It is most important to know the character and principles of the man we are to select as our leader so that we will not repeat the mistakes of the last two elections. This information should be of the utmost importance to the unemployed except those conveniently unemployed who prefer the dole to a day's work. This type obviously will again vote for the New Deal.

Your readers are anxious to know if you have been able to obtain any data on the meeting of police officers held somewhere in Massachusetts at which a Government representative advised them to learn war tactics so that they would be able to combat the draft resistants. We should know this at once, since the army is already set up through the Social Security plan.

We must and we shall change their plans—for this time America is enlightened and awake, thanks to Father Coughlin.

—J. Wilson

New York City

Wells on Roosevelt

To the Editor:

I should like to quote from H. G. Wells' latest book *"The Fate of Man"*: "Both Mr. Roosevelt and Stalin were attempting to produce a huge, modern, scientifically organized, Socialist State, the one out of a warning crisis and the other out of a chaos, and the lack of a brain organization to give that state consciousness and coherence was a difference not in nature, but degree."

Mr. Wells should know, since he is a Fabian Socialist.

—Interested Reader

Grand Rapids, Mich.

Barbarous Tactics

To the Editor:

In a letter to the editor written by Mr. Richard Howes, he said: "The British are now engaged in a bitter struggle with Germany to relieve the intense pain and suffering of the poor oppressed people ruled by the fists of Hitler and Stalin."

The only bitter struggle that England is yet engaged in is a war of propaganda, because the international war mongers as yet have been unable to create the necessary hatred between the German and English people to engage them in the blood business. True, many British ships are being sunk because the British people are not yet convinced that Britannia no longer rules the waves.

I would suggest that Mr. Howes learn what this war is really being fought for. He says: "The British are shocked at the barbarous and brutal tactics employed by these two atheistic dictators . . ." Were the British people shocked in 1916 when criminals were released from the English jails, dressed up with a uniform and gun and shipped into Ireland to terrorize the Irish people who were seeking their independence from British misrule?

—P. J. G.

So. Hadley Falls, Mass.

'Cross versus Swastika'

To the Editor:

The article *"The Swastika and the Cross"* which appeared recently in Social Justice magazine, seems to me to be a hysterical tirade based on half-truth, exaggeration and conjecture glossed over by a thin veneer of erudition.

The moving rhetoric of the writer is less eloquent than in his omissions. He does not attempt to explain why a government supposedly intent on the destruction of Christianity should contribute a trifling *douceur* of some $40-million annually to the Catholic Church and approximately $60-million to the Protestant churches for the salaries of priests, ministers and religious teachers, the maintenance of church edifices and the support of theological seminaries at several of the State universities.

Why should such a government eschewing the example of certain "Christian" democracies, maintain two hours weekly of religious instruction in its public schools?

Why should such a government have invited a representative of the Catholic hierarchy to sit as a permanent member of the Privy Council for the first time in the history of the unified Germany?

He paints a formidable picture of Ludendorff's comic-opera neo-pagan movement, but remains silent about the fact that the official magazine of the movement *"Am Heiligen Quelle"* has been suppressed by the Reich government several months ago. He has no word for those "terrible Nazis," the German men and boys who cheerfully gave their lives for the Cross of Christ on the fields of Spain, while some of our own misrepresentative Christians were shedding salt tears of sympathy for the murderous, atheistic "Loyalist" government.

That there has been considerable friction between the Churches and the German government is undeniable. But what Christians outside of Germany are apt to forget is that in Germany, the Church and State are still in union, not separated as in France or in the United States. Under such an arrangement, a certain amount of friction and misunderstanding is inevitable.

It is regrettable that men with little regard for traditional Christianity have been appointed to key positions, but that does not prove the Reich government to be anti-Christian, any more than the Dodd, Black and Frankfurter appointments convict the New Deal of anti-Catholicism.

While there exist grave divergences between the philosophies of historical Christianity and National Socialism, these conflicts are certainly not more profound or more irreconcilable than those between Christianity and the secularism of Voltaire and Rousseau; nor is the antithesis between the Cross and the Swastika sharper than that between the Cross and the "Compass and Rule" of Freemasonry.

Anyone who seeks to emphasize one set of differences, while glossing over the other, is rendering a grave disservice, not only to Christianity, but to every principle of truth and fair play.

—Mario von Pichler

New York City

Polish People Victims of Anti-Nazi Propaganda

To the Editor:

There is a great deal of faith placed in your magazine by the constant readers of Social Justice Magazine and the loyal followers of Father Coughlin. Therefore, we are shaken no little when we find you publishing in your letters column deliberate untruths. Perhaps you call this "free speech" and a free forum. It is like yelling "fire" in a theatre when there is no fire.

There are two kinds of free speech: personal opinions and distortion of truth.

I refer to Stanley Brya's letter in the January 8th issue in which he employs the same kind of propaganda that was used by England about Belgium in 1917 and which got us into the World War.

Surely everyone knows that the conditions in Poland are not as Mr. Brya stated. In the first place, there are not 20-million Polish people. At the beginning of the World War there were 8-million people, and after the Treaty of Versailles, in the enlarged Poland, there were 20-million people, but over 10-million of them were Ukrainians, White Russians, Galicians, Ruthenes, Lithuanians and Germans. Danzig alone was over 97 per cent German.

Surely everyone knows, too, that Poland has more Jews than any other country except the United States. It is not the Poles who have left their country—they are still there in their homes and on their farms. The refugees that have left Poland were the Jews.

Common sense contradicts Mr. Brya's statements. How could 20-million people be driven out of any country? And to where were they driven? Granting conditions are bad in Poland (they are bad in every country during a post-war period), right along with the German army of occupation came train-loads of both the German and American Red Cross with food, clothing and medical supplies.

The Germans even had to build the railroads to first get this help to the people, who had destroyed the tracks themselves in the war. These organizations, along with Polish charitable groups, have been working hand in hand, night and day, ever since to re-establish the Polish people in their homes and clean up the country of war debris and disease.

Minneapolis, Minn. —Mrs. Beverly Brachlow

Victims of Propaganda

To the Editor:

In reply to Mr. Brya's letter, permit me to answer his accusations from "my side of the fence."

The so-called culture of Poland, so freely quoted by Mr. Brya really never extended far beyond the walls of Warsaw. The poor peasants who had to live without education and knowledge had to face a war they would have never been prepared for. As to the last drop of milk being taken away from the Polish babies, this story equals those of the World War where the German soldiers were supposed to have chopped off the hands of little French children.

It is usually found that people who never left the shores of New York and Hoboken are the "best informed" about European affairs. I can only advise Mr. Brya to take a good look at the German news-reels which show the feeding of the Polish population from the great German social relief train with food provided by the German people.

If we would only check up and think twice before crying out our accusations, this world would enjoy a much better understanding.

Fairview, N. J. —Mrs. F. Lambach

Hundreds More Out To Win $15,000.00

ONLY FOUR MORE WEEKS TO "CASH IN" ON LARGEST BONUS OFFER— ENTER TODAY AND GRAND PRIZE CAN BE YOURS IN A FEW WEEKS!

Today we give you additional names of Contestants in our great "FORWARD AMERICA" Contest. These men and women, boys and girls, have entered the race since last week's list was made public.

No doubt, you still see your city, town or community is not represented by a Contestant. This is your opportunity. This is your chance to leap into the fray without competition in your particular neighborhood.

No credit is given in this list for more Votes than those given for nomination, the "Start-Off" subscription and the Votes accruing according to Regular Schedule.

Here's a point: if you are now listed among the 5,000-class Contestants, it means you have not yet sent in your initial subscription. Do so at once—and jump into the 35,000-class. Then—work!

Remember—only four weeks left before the First Period of the great Contest expires. During those four weeks you can garner 40,000 Bonus Votes for each NEW subscription of one year or two years. THIS GENEROUS OFFER WILL NEVER BE MADE AGAIN DURING THE ENTIRE LIFE OF THE CONTEST.

Therefore—

ENTER THIS HOUR!

CALIFORNIA

de la Hautiere, Rosalie—San Francisco 35,000

CONNECTICUT

Joyce, Edward, Jr.—New Haven 35,000
Tyrrell, Lola V.—Bristol 35,000

ILLINOIS

Blouin, Robert—Chicago 35,000
Flick, Rudolph Nicholas—Chicago 35,000
Korte, Fred Jr.—Germantown 35,000
McCarthy, Mrs. K. H.—Chicago 35,000
Miller, Mr. and Mrs. Henry—Chicago 35,000
Talbot, Agnes M.—Chicago 5,000

INDIANA

Forres, Arister H.—East Chicago 35,000
Stingle, Olive O.—Lafayette 35,000
Trudeau, Jos. F.—New Albany 35,000
Weiffenback, Mrs. Clara—Indianapolis 35,000

IOWA

Finson, Floyd H.—Cedar Rapids 35,000
Holub, Rev. Wm. M.—Epworth 5,000
Huckle, Bill J.—LeMars 5,000

KENTUCKY

Campbell, B. J.—Louisville 35,000

MAINE

Lem, Rev. Wm.—So. Berwick 35,000

MASSACHUSETTS

Bernard, Sosine—Gardner 35,000
Chiasson, Mrs. C.—Cambridge 35,000
Corrigan, Mrs. Margaret—Boston 35,000
Cote, Armand—Lowell 35,000
Fitzpatrick, J. E.—Lynn 35,000
McNaught, L. W.—Roxbury 35,000
Miley, John F.—Roxbury 5,000
Mollicone, Wm.—Worcester 35,000
Mullaly, J. E.—Worcester 35,000
O'Brien, Margaret M.—Worcester 5,000
Pasquini, E.—Ludlow 35,000
Reardon, Mrs. Patrick—Arlington 35,000
Shaw, Benjamin H., Jr.—Walthem 35,000
Smith, George—Norwood 5,000
Tessier, Rene J.—W. Somerville 35,000

MICHIGAN

Coleman, Margaret M.—Pontiac 35,000
Tilby, Mrs. Anna—Detroit 5,000

MINNESOTA

Crean, J. Francis—Amboy 35,000
Loosbrock, Art—Lismore 35,000
Trumper, Lewis J.—St. Paul 5,000
Willette, O. H.—Delavan 35,000

MISSOURI

Boyer, Norbert—Desloge 5,000
Eckhard, C. J.—St. Louis 35,000

NEW HAMPSHIRE

Fournier, Paul H.—Manchester 35,000

NEW JERSEY

Bailey, Gregory—Jersey City 35,000
Ludwig, William—Lyndhurst 5,000
Sweeney, John J.—Jersey City 35,000
Wolfsgruber, Stefan—Titusville 35,000

NEW YORK

Beirne, Mrs. Kathryn—New York City 35,000
Brown, Mae E.—Syracuse 35,000
Byrne, Hugh F.—Haines Falls 5,000
Cheesfeld, F.—Bronx 35,000
Culligan, Mrs. S.—New York City 35,000
Fischer, Robert—Brooklyn 35,000
Gaffney, Cornelius—Woodside 35,000
Gallagher, James—Buffalo 35,000
Garges, Charlotte—Rochester 35,000
Gray, Mrs. O.—New York City 35,000
Higgins, John—Brooklyn 35,000
Leo, Nora C.—Brooklyn 35,000
McConkey, Margaret—New York City 35,000
Supple, Elizabeth—Brooklyn 35,000

NORTH DAKOTA

Schmidt, Thom.—Flasher 35,000

OHIO

Bossong, Margaret—Cincinnati 35,000
Cunningham, P. J.—Dayton 35,000
Knostman, Mrs. Oscar—Minster 35,000
McCrone, Mrs. Mary F.—Cleveland 35,000
McKnight, A. C.—E. Akron 35,000
Minzing, Christ—Delphos 35,000
Roeder, Vincent—Cincinnati 35,000
Rounds, F. L.—Canton 35,000
Uth, Mrs. Frank E.—University Heights 35,000

PENNSYLVANIA

Brophy, Thos. J.—Olyphant 35,000
Clark, R. E.—Philadelphia 5,000
Deasy, Mary V.—Pittsburgh 35,000
McFadden, Mrs. H. J.—W. Philadelphia 35,000
McGee, Frank—Braddock 35,000
McNally, Henry—Pittsburgh 35,000
Paxson, Chris.—Philadelphia 35,000
Philadelphia Social Justice Workers—Philadelphia 35,000
Schaut, I. G.—St. Marys 35,000

RHODE ISLAND

Berard, A. F.—Woonsocket 35,000

SOUTH DAKOTA

Coughlin, L. V.—Pierre 35,000

WISCONSIN

Berg, Emil P.—Milwaukee 35,000
Broeren, Elmer I.—Forest Junction 35,000
Dufenhorst, A. E.—Wauwatosa 35,000
Felber, Frank—LaCrosse 35,000
Hahn, Mrs. Theresa—Milwaukee 35,000
VanHoof, Geo.—Kaukauna 35,000

PLENTY OF CASH – TOO

The Ninth Prize in the great "FORWARD AMERICA" Contest is $500.00

There will be 100 Grand Cash Prizes totalling $1,618.00 ranging from $150.00 downwards.

Over and above these, 27 Special Cash Prizes totalling $1,000.00 will be distributed during the progress of the Contest to those who turn in the largest number of subscriptions or the highest amount of subscription money during period to be stated later.

So you see, there is not a man or woman, boy or girl, among the army of SOCIAL JUSTICE readers who cannot, with a little work among friends in spare time, "land in the money." But—

IT IS IMPORTANT TO START EARLY!

SCHEDULE OF REGULAR VOTES

On Prepaid Subscriptions to
SOCIAL JUSTICE

Subscriptions	Votes
6 months ($1.50)	4,000
1 year ($3.00)	10,000
2 years ($6.00)	30,000

The above are Regular Votes and will maintain the same values throughout the Contest. A special club bonus of 100,000 EXTRA votes will be allowed on each $15.00 worth of subscriptions turned in.

On each new subscription (2-years, 1-year), the following bonuses will be allowed:

40,000 EXTRA votes up to March 4; 30,000 EXTRA votes from March 5 to March 18; 25,000 EXTRA votes from March 19 to April 1; 20,000 EXTRA votes during the final period, April 2 to April 15.

Extra or Bonus Votes are issued only after the conclusion of the Contest.

$100 Extra Cash

As a special inducement to Contestants to "bear down" heavily during the next few days there is a Special Cash Award of

$100.00

This will be divided into a First Award of $50.00, a Second Award of $30.00 and a Third Award of $20.00. These special prizes will be sent at once to the three Contestants who turn in the greatest NUMBER of paid-in-advance NEW subscriptions up to and including Midnight of Saturday, February 10.

Bear in mind the count is on the NUMBER of NEW subscriptions and not on Votes or amount of money turned in. Of course, all subscriptions count for the big prizes according to proper schedule credits.

Here's your chance to pick up a quick prize for some fast work. Go out and bring 'em in.

136 Readers Must Win!

GRAND PRIZE	$2,995.00
Cadillac 72, Fleetwood Body	
Second Prize	2.245.00
Chrysler Crown Imperial, 4-Door, 5-Pass.	
Third Prize	1.483.00
Lincoln-Zephyr V-12, 4-Door	
Fourth Prize	1.440.00
La Salle 52 Special, 4-Door	
Fifth Prize	1.152.00
Pontiac 4-Door Sedan	
Sixth Prize	985.00
De Soto Custom, 4-Door Sedan	
Seventh Prize	805.00
Plymouth De Luxe, 4-Door Sedan	
Eighth Prize	777.00
Ford Tudor De Luxe Sedan	
Ninth Prize (Cash)	500.00
100 Grand Cash Prizes	1.618.00
27 Special Cash Prizes	1,000.00
Total of Awards	$15,000.00

Address All Contest Mail to:
'CONTEST MANAGER' Social Justice
Royal Oak, Michigan

NO TIME LIKE RIGHT NOW TO START

'Start Off' Subscription Coupon

(Good for 20,000 Votes)

Return this Coupon to the Contest Manager with your first yearly subscription payment ($3.00), either old or new, and you will receive 20,000 votes, in addition to the votes allowed on Regular Vote Schedule.

Name of Subscriber _____

Address _____

City or Town _____

State _____

(Your own subscription or renewal will count)

NEW SUB. _____ OLD SUB. _____

This coupon, accompanied by the Nomination Blank and your first yearly subscription, will start you in the great Contest with 25,000 Votes, plus the Regular Votes on the subscription, as shown in the Regular Vote Schedule. Only one of these coupons will be credited to a Contestant.

NOMINATION BLANK

(Good for 5,000 Votes)

Contest Manager, SOCIAL JUSTICE,
Royal Oak, Michigan.

Please enter my name as a Contestant in the "FORWARD AMERICA" Contest. I understand this Blank filled out and sent in will entitle me to 5,000 Votes and that my first yearly subscription, old or new, will entitle me to 20,000 Votes.

My Name is _____

My Address is _____

City or Town _____ *State* _____

(You may nominate yourself or any other person)

ONLY ONE OF THESE COUPONS WILL BE CREDITED TO A CONTESTANT

Nations Must Live, or Fight for Life

(Continued from Page 8)

coal, lumber, aluminum, potash, zinc, and scrap supplies.

With her trade agreement with Russia, she is presumed to have fortified her economic position by the raw material wealth of the Communist State.

The nations of the world can charge the Treaty of Versailles with the full responsibility of German aggression. The first law of the nation is the first law of the individual—self-preservation.

Denied access to foreign markets, bereft of gold, thrown back into the ages of barter, Germany merely threw off the economic chains which fettered her, picked up by aggression those essential raw material resources which Providence has placed in abundance among some nations and in paucity among others.

Barter Exchange Saves Italy's Economy

Italy is an example of a nation with practically no agricultural or mineral resources which might contribute self-sufficiency.

No governmental expenditures or mineral development work, no subsidies to producers and no forced substitution in technology could save Italy from dependence upon other nations.

She has ample supplies of bauxite, aluminum, mercury, sulphur and zinc. She is 100 per cent deficient in nickel, chrome, tungsten and tin. She is 99 per cent deficient in oil, 95 per cent in copper, 85 per cent in coal, 75 per cent in iron, 55 per cent in manganese and 30 per cent in lead.

Sanctions were applied to Italy in 1935. Italy had entered Ethiopia, but not without first having an agreement with Great Britain for the joint occupation of Ethiopia. She entered Ethiopia for precisely the reason that Germany entered the neighboring States—she was bereft of gold and foreign credits. She suffered the calculated hatred of her political and commercial rivals.

The sanctions of 1935 stimulated her domestic production of iron ore.

In 1935, she was importing a million metric tons of scrap and in 1935, she was importing 550,000 metric tons of scrap. The difference measures her march toward self-sufficiency.

Italy receives her iron ore from Morocco, Algeria, Turkey and Spain; her lead from Germany and Mexico; her coal from Britain, Germany and Poland. She receives two-thirds of her scrap iron from the United States. The copper deficiency is perhaps Italy's greatest single handicap.

Spanish imports have increased since the victory of Franco, but internally Italy has encouraged the use of aluminum in place of copper throughout the electrical industry.

Italy's coal to the extent of 12-million tons a year comes from Germany, Great Britain and Poland. Italy is attempting to substitute hydro-electric power on the railways and in the industrial plants for part of this coal.

Exploration for oil continues in the valleys of the Po, in Ethiopia, in Libia and on the Great Dalac Island in the Red Sea.

On November 9, 1938, a second five-year plan for oil exploratory work in Italy and her colonies was financed at the government's expense. In the meantime, a barter arrangement with Mexico was negotiated late in 1938. Italy was to build merchant tonnage for the Mexicans in exchange for oil.

Denial of Resources Breeder of Aggression

No one people under the law of nature is self-sufficing. Each in turn depends upon others for certain kinds of food and certain kinds of minerals. It is the nature of international trade to exchange surplus for surplus, not by the ancient method of barter, but by the modern method of foreign exchange.

Unfortunately, the United States has cornered the gold of the world so that the nations are left to the device of foreign credit or to barter if international trade continues. Many nations have already been bereft of all their gold. Some nations are without international credit. A few have already been reduced to barter.

There is one step remaining — autarchy, which is the denial of trade and the development of an uneconomic self-sufficiency which constitutes a serious indictment against our civilization. Autarchy or self-sufficiency is the handmaid of aggression.

A nation denied gold, credit or barter inevitably steps across its frontiers and takes by force the mineral and agricultural wealth presently in the possession of those who cannot resist military encroachment.

Behind that aggression is the refusal of the civilized nations of the world to distribute fairly their raw material wealth.

Aggressors will be made by nations who deny other nations a fair share in the available surplus raw materials.

Stupid statesmanship still confuses ideologies with commercial rivalries. British propaganda and British influence are as powerful today in America as they were in the days when Britain attempted to drive the wedge between the North and the South or in the days when they took us into the European war in 1917.

Aid to Finland

(Continued from Page 5)

of $35 an ounce. Russia has enjoyed a nice business with this country by selling us her gold, at a juicy profit. In 1938, the Russians turned up $184-million worth of yellow metal.

The trade concessions granted Russia under the 1933 pact of recognition bolstered the Soviets at a time when they were tottering. Withdrawal of diplomatic recognition at this time, although a belated gesture, would serve to undo some of the harm that has been done, and would hamper the Soviet in its unjust war of aggression.

Senator Vandenberg has suggested this. He asked that diplomatic recognition be withdrawn because the agreement upon which recognition rests has been violated.

"Just why we should be the *only* government in North and South America which thus recognizes the Russian Soviets—thus destroying that unity and solidarity of Pan-American thought and action for which we pretend such affection—is the mystery of the age," Vandenberg said.

It appears the most sensible solution of the problem of aiding Finland in an official capacity, is withdrawal of Russian recognition. Russia is the aggressor. She has thrived on American support, American patronage, the prestige of American friendship. Withdraw the friendship, recognition, prestige and support, and Russia will take a step backward.

At the same time, a severance of relations would spell a victory for Americanism at home. Russia manages a conspiratorial group here in the Communist Party. Molotov calls for world revolution, and Browder—as generalissimo of Communist forces here—echoes the call, and demands immediate revolution.

Withdraw recognition of Russia, and thus aid Finland, pinch her aggressor, and protect ourselves against revolt. That is a program worthy of any administration.

Fr. Coughlin's Radio Stations

At the request of many persons interested in the Sunday broadcasts of Father Coughlin, renewed recently for another year, SOCIAL JUSTICE herewith reprints the list of stations over which the talks may be heard at 4 p.m. (E.S.T.), unless otherwise indicated.

ALBANY, N. Y.—WABY	4-5
BALTIMORE, MD.—WCAO	4-5
BALTIMORE, MD.—WBAL	8-9
BRIDGETON, N. J.—WSNJ	4-5
BUFFALO, N. Y.—WGR	4-5
CINCINNATI, O.—WCKY	4-5
CLEVELAND, O.—WGAR	4-5
DES MOINES, IA.—WHO	4-5
DETROIT, MICH.—WJR	4-5
ERIE, PA.—WLEU	4-5
DETROIT, MICH.—WJBK	7-8
GREEN BAY, WIS.—WHBY	4-5
GREEN BAY, WIS.—WTAQ	7-8
HAGERSTOWN, MD.—WJEJ	4-5
HAMMOND, IND.—WHIP	4-5
HARRISBURG, PA.—WKBO	8-9
INDIANAPOLIS, IND.—WIBC	4-5
KALAMAZOO, MICH.—WKZO	4-5
LAWRENCE, KAS.—WREN	9-10
MADISON, WIS.—WIBA	4-5
MINNEAPOLIS, MINN.—KSTP	4-5
NEW ALBANY, IND.—WGRC	9:15-10:15
NEWARK, N. J.—WHBI	4-5
PHILADELPHIA, PA.—WTEL	6-7
PITTSBURGH, PA.—WJAS	4-5
READING, PA.—WRAW	4-5
ROCHESTER, N. Y.—WSAY	4-5
ST. JOSEPH, MO.—KFEQ	4-5
ST. LOUIS, MO.—WEW	4-5
WILKES-BARRE, PA.—WBAX	4-5
WORCESTER, MASS.—WORC	4-5
WOODSIDE, N. Y.—WWRL	9-10
AUGUSTA, ME.—WRDO	4-5
BANGOR, ME.—WLBZ	4-5
BOSTON, MASS.—WAAB	4-5
BRIDGEPORT, CONN.—WICC	8-9
FALL RIVER, MASS.—WSAR	4-5
GREENFIELD, MASS.—WHAI	4-5
HARTFORD, CONN.—WTHT	4-5
LACONIA, N. H.—WLNH	4-5
LEWISTON, ME.—WCOU	4-5
MANCHESTER, N. H.—WFEA	4-5
NEW BEDFORD, MASS.—WNBH	4-5
NEW LONDON, CONN.—WNLC	4-5
PITTSFIELD, MASS.—WBRK	4-5
PROVIDENCE, R. I.—WEAN	8-9
WATERBURY, CONN.—WATR	4-5

The League of the Little Flower Requests You to Pray for the Sick and the Dead

"I beseech you therefore, brethren, through our Lord Jesus Christ and by the charity of the Holy Ghost, that you help me in your prayers for me to God."—Romans 15:30

DECEASED

ILLINOIS

Mr. Banks — *Chicago*
Simon Breen — *Chicago*
Constance M. Stank — *Taylor Springs*

MARYLAND

Mrs. Annie B. French — *Baltimore*

MASSACHUSETTS

Agnes Moriarity — *Beverly*
Edward and Michael McDonnell — *Boston*
Mrs. Nussbaum — *North Andover*
Mr. Anderson — *Peabody*
Thomas Fallon — *Worcester*

MICHIGAN

Joseph Guibord — *Detroit*
Mr. Peter Klein — *Detroit*
William Stanley — *Royal Oak*
Mrs. Dale — *St. Clair*

MINNESOTA

Mr. J. F. Distel — *Excelsior*
Henry Carpenter — *Fulda*
Joseph Steffes — *Minneapolis*

MISSOURI

Michael and Ellen Bannon and Family — *Kansas City*
Patrick Kennedy Family — *Kansas City*

NEW JERSEY

Rev. John Bennett — *Franklin*
Thos. P. Kenny — *Jersey City*

NEW YORK

Mrs. Elsie Zumach — *Midland Beach, S. I.*
Anna Huges — *New York*
Frank McGraw — *New York*
Mrs. Ellen Meskell — *Watervliet*

NORTH DAKOTA

Nick Helton — *Rutland*

ILL

CONNECTICUT

Mr. Bakunas — *Waterbury*

ILLINOIS

Mrs. John F. Slobig, Sr. — *Chicago*

INDIANA

Mrs. Helen Munn — *Fort Wayne*

MASSACHUSETTS

Helen Canning — *E. Dedham*
John Blanchetto — *Fall River*
Delia and Margaret Coyne — *Hyde Park*
Mr. A. Messer — *Revere*

MICHIGAN

Catherine McPharlin — *Detroit*
Freddie Taylor — *Detroit*
Mrs. M. Madden — *Lansing*

MINNESOTA

Mrs. Julie Hable — *St. Paul*

NEW YORK

Mrs. E. Robbins — *Albany*
Ellen A. Clarke — *Brooklyn*
Wm. Francis Higgins — *Brooklyn*
Mrs. Wm. E. Kenney — *Buffalo*
Mrs. Jennie Ruhf — *Buffalo*
Walter Harris — *Lyons*
Frank Gould — *New York*
Mrs. J. Horgan — *New York*

OHIO

Walter F. Riles — *Leetonia*
Marie Kendall — *Piqua*
Mr. Arthur Makley — *St. Marys*

PENNSYLVANIA

John L. Fahy — *W. Philadelphia*

WISCONSIN

Louis Holzer — *Platteville*

Divine Heart of Jesus convert sinners, save the dying, deliver the holy souls from purgatory (Indulgence of 300 days, every time. Pius X, Nov. 6, 1906.)

You are invited to join the League of the Little Flower.

Benefits: 1. You are remembered every morning at Mass at the Shrine of the Little Flower.

2. You are remembered every morning at a Special Mass said for our intentions at the Tomb of Christ near Jerusalem.

Obligation: Each day say the Lord's Prayer for the intention of the Little Flower. Her intention is to lead souls back to God.

Privileges: You are privileged to enclose the names of the deceased members of your family. They will be remembered each day at the Sacrifice of the Mass.

Fees: Each living member is requested to contribute one dollar a year.

The money derived from this will be used to help Father Coughlin promote his religious activities.

Mail your membership dues to Father Coughlin at Royal Oak, Mich.

Your prayers are earnestly solicited for our sick friends and for the faithful departed who have recently passed to their reward.

Wishing to take part in the activities of the League of the Little Flower, I hereby make application to become one of its members.

Herewith is enclosed ..... dollar(s) as membership fee for the League of the Little Flower for the person(s) listed below:

Name .....

Street .....

City and State .....

'Now is the Acceptable Time; Now is the Hour of Salvation'

—Cor. II, 6, 2

HUMAN LIBERTY is a delicate flower, thriving or withering in the winds of economic circumstance.

The time to save human liberty is **BEFORE** it is lost. After that moment it can be restored only in a century of blood.

Gradually but surely the thongs of oppression and regimentation are tightening about the loins of America. The keen rapier of internationalism is about to pierce the Nation to its heart. The freedom once enjoyed by the people of the United States is being drawn into the maelstrom of the Third, or the Fourth Internationale.

The time to SAVE American liberty is today—not tomorrow—for tomorrow will be too late.

The conscience of the people must be awakened. Their eyes MUST be opened to the thousand schemes being hatched for their enslavement.

Through a haze of propaganda enveloping them, they MUST be made to see the LIGHT.

Through a smoke-screen of political intrigue, they MUST be made to distinguish FACT from FALSITY.

Through an atmosphere filled with the radio nostrums of the enslavers, the American people MUST be enabled to hear the "still, small voice" of TRUTH.

Through the inky "blackouts" of a kept press, they MUST be helped to plumb the depths of disception practiced upon them.

THE PEOPLE MUST BE TOLD THE TRUTH—ALL THROUGH THE NIGHT!

Aided by thousands of truth-lovers, Father Coughlin has contrived to keep the TRUTH before the eyes of America.

Hedged about by enemies of American liberty, he has sought week in and week out to tell his fellow-citizens the FACTS.

His radio time has been paid for by the contributions of those who could send any amount from $1.00 to $100.00 to his Broadcasting Fund.

If every reader of SOCIAL JUSTICE magazine would do his or her part, there would be financial assurance that broadcasts would continue.

If every reader does not help—there can be no such assurance.

Ask yourself now—am I doing my part to keep the TRUTH before the eyes of America?

What is your answer—to yourself?

Many readers of SOCIAL JUSTICE, in the goodness of their hearts and for the furtherance of the cause, have pledged themselves to contribute $1.00 or $2.00 per month to the Broadcasting Fund.

Most of the pledgors have carefully kept up their monthly remittances, knowing that the purchase of radio time depended in large measure upon fulfilment of the pledges.

Some have fallen behind one, two, three or four months in their remittances. This is no doubt due in many cases to the fact that some pledgors cannot afford to keep up. In that event, they should NOT strive to contribute, for Father Coughlin's broadcasts are calculated to bring about conditions which would permanently relieve these persons.

On the other hand, those who CAN afford to keep up their pledges SHOULD DO SO, so that the only nation-wide, truth-telling voice in America might not be stilled.

Take stock, friends. Bring your pledges down to date by remitting what is in arrears. The Broadcasting Fund needs it more than ever before. It is not much to pay for continuing the fight for liberty in these United States. How about it?

SOCIAL JUSTICE PUBLISHING CO., INC.
Royal Oak, Michigan.

I wish to contribute to the 1940 Broadcasting Fund so that Father Coughlin may continue to spread principles of genuine Americanism.

I hereby pledge the sum of $_____ which I am enclosing herewith or which I will send in two equal monthly remittances on or before Feb. 1 and on or before Feb. 15.

My Name Is _____

My Address Is _____

City or Town _____ State _____

NATIONAL WEEKLY

Social Justice

Founded 1936 by Father Coughlin

GANNETT APPEARS IN PRESIDENTIAL PARADE

PUBLISHER-CANDIDATE SEES NEED FOR BASIC AGRICULTURAL REFORM

AS THE REPUBLICAN "Presidential Parade" passes in review the figure of Frank Gannett appears—but not on the band wagon.

As a presidential aspirant Frank Gannett has much to offer America; but little of it is political. True to the presidential formula, Mr. Gannett rose from poverty to affluence, largely through his own initiative and enterprise.

Although not backed by long years of political activity, in the last seven years the New England publisher has been a caustic critic of the New Deal administration. His criticism, however, has been coupled with pertinent suggestions for national betterment.

In all dissatisfaction expressed with the New Deal by critics, one fundamental point of objection is recognized: President Roosevelt and his governing clique pledged themselves to restore national prosperity. *They have failed.*

But their failure is not as simple as that. In failing they have thrown the nation out of economic balance by rash spending and borrowing until now the legal debt limit must be topped, and the nation's financial future mortgaged to pay for their excesses.

Mr. Gannett recognizes this. He sees a hope for the future. He instructs his party that, regardless of the candidate selected, *the program is the thing.*

"Go to the convention," he advises his fellow Republicans, "and to the polls determined to put first things first—restored prosperity for agriculture, full employment, opportunity for youth, recovery, and no war for the United States. *Remember, until we solve our farm problem, we cannot have national recovery.*"

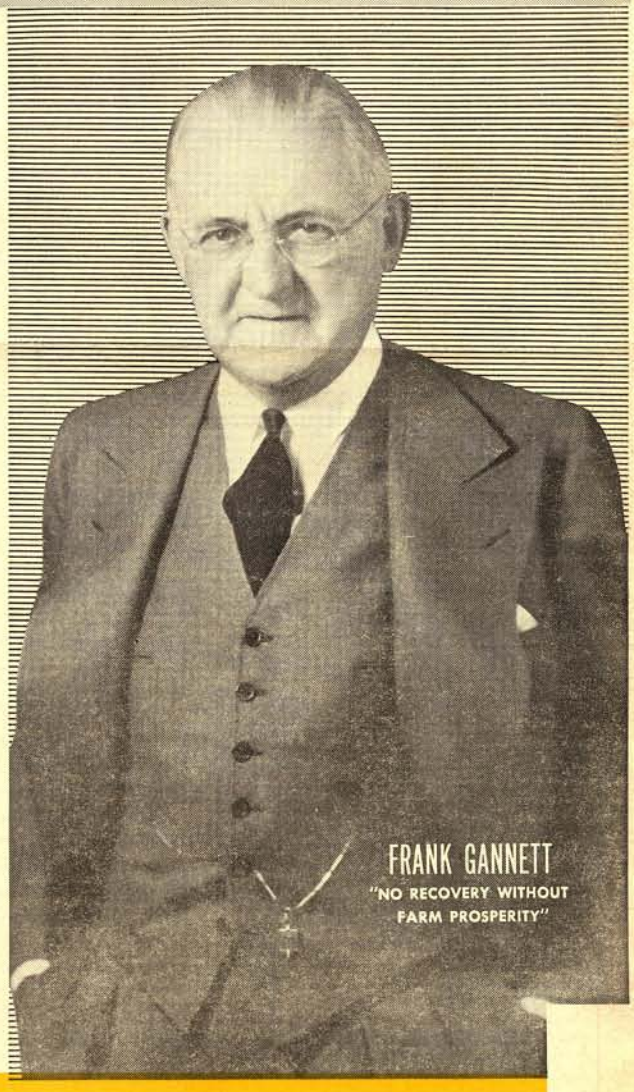
In that last sentence, Gannett reveals the heart of his program. He believes that agricultural prosperity underlies all other prosperity. In this he is absolutely right. It does.

Gannett is a business man. But out of that business, as publisher of the nation's third largest string of daily newspapers, he has taken time in the last few years to fly 250,000 miles in appraising national conditions. He has traveled from coast to coast, speaking his gospel of national regeneration.

On the basis of his information he opposes the vast accumulation of power in the Executive Department of Government, powers asked for, and received, by President Roosevelt—one-man power.

"War in Europe must not blind us to the great failures of the Roosevelt administration," he says. "War or no war, this country cannot continue New Deal policies. With millions unemployed, with crushing taxes, staggering debt and restrictions on production of wealth in field and factory, government policies that kill initiative and check expansion and development *open the doors to dictatorship.*"

That is the Gannett creed. SOCIAL JUSTICE endorses no candidates. It views Mr. Gannett—as we have others in the Presidential Parade—for what he is, a successful business man seeking the presidency on his record.



FRANK GANNETT
"NO RECOVERY WITHOUT FARM PROSPERITY"

FATHER COUGHLIN'S BROADCAST
Complete in This Edition of 'Social Justice'